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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

PROGRESS OF MR. FAWCETT'S BILL.

Mr. Fawcett's Bill for the Abolition of Religious Tests in the Dublin University was read a second time on Monday evening without a division, and after a comparatively brief debate. The conclusion was a foregone one, and hence no great animation was exhibited in the process of reaching it. The number of members present in the House was never large at any stage of the debate, and was extremely limited indeed when the motion was put from the chair. The object of Mr. Fawcett's bill was so simple, so just, so entirely in harmony with the recent legislation of Parliament on the question of University education, that it is impossible not to admire the ingenuity of those Irish representatives who sought, whether by delay or by defeat, to get rid of the measure. With an exception or two, however, the scope both of their arguments and of their denunciations was irrelevant to the only question submitted to the decision of the House. The bill could not be effectively opposed, and especially by members professing Liberal sentiments, without treating it as intended to be a final settlement of the Irish University system. This, however, it does not profess to be. All parties who are doing anything to promote it steadily and earnestly repudiate both the idea and the wish to foreclose by the passing of this measure the general subject of University education in Ireland. It aims merely at the sweeping away of religious tests in the Dublin University. It leaves the question of the construction of national academical institutions for Ireland fully open for the future consideration of Parliament.

Two objections of some plausibility were urged against the measure by its Roman Catholic opponents. The first was that the question of education, and especially of high academical education, is one of exclusively "domestic interest," and ought to be determined by exclusively domestic influences. If the Irish people, it was contended, prefer a denominational system of University training, they ought not to have a mixed system forced upon their acquiescence by a majority, however large, of English and Scotch members. One does not see, if this objection may be accepted as sound, what are to be the limits that in future should divide local from imperial legislation. If University institutions are to be regulated solely by the provincial interests they affect, irrespectively of the principles laid down by imperial authority, it is somewhat difficult to apprehend why the same limitation should not be imposed upon the work of Parliament in regard to most other matters, hitherto supposed to be closely connected with the well-being of the whole Empire. The demand made by the Irish Roman Catholic members is one that would carry us very far forward towards the establishment of Home Rule. If recognised at all, it would be fair that it should be reciprocally recognised. The representatives sent to Parliament by the constituencies of the sister isle take their share in the practical settlement of principles, and the framing of laws, which touch what might be with equal justice described as the exclusively "domestic interest" of England and Wales, or of Scotland. They have helped to saddle upon Great Britain a predominantly denominational system of elementary education. Their votes are not always withheld, nor ought they to be, from the decision of the imperial questions which can only remotely and indirectly bear upon the interests of their own country. No doubt, all legislation ought to have some regard to the sentiments and habits of the people who are to be made subject to it. But there are certain great elementary bases of public policy which no statesman would think of setting aside with a view merely to give effect to local preferences.

The other objection urged against Mr. Fawcett's Bill for the Abolition of Tests in the Dublin University was that, so far as it goes, it gives encouragement to a system of mixed education, and strengthens its position as against denominational colleges. The fair way would be—such at least was the reasoning, partly implied, and partly expressed, of the Roman Catholic members on Monday night—to let the Dublin University remain a Protestant institution, with such religious tests as its governing body might prefer to preserve, and to grant equivalent public endowments to a Roman Catholic University. This objection proceeds upon the assumption that in the matter of high academical instruction and training the State, representing the whole body of the people, is bound to find the money required for the promotion of superior intellectual culture, and to hand it over to be employed by different sections of the people as they may see fit. It comes to this: that Parliament should put into the hands of the Catholic Hierarchy ample pecuniary resources and legal powers to confirm and extend their sacerdotal authority over the members of their own Church. We have abolished one Establishment; we are now asked to construct another. We have left Protestants to take care of their own faith; and it is now demanded of us that we do not leave Roman Catholics to do the same. We are engaged in throwing open Trinity College, Dublin, to all comers, without reference to their creed. There are some who refuse to receive its academical advantages because their creed is not recognised. All are to be treated upon one equal footing, and to have freedom of access to the same privilege. They who refuse to avail themselves of what is thus open to all, are bound to support any sectarian institution by their own sectarian efforts and liberality. The general policy of the Empire, founded upon lines of impartial justice, *must not be* overruled by denominational exclusiveness. The part should not be greater than the whole. This is the judgment pronounced by the vote of the House on Monday night—a judgment which we do not believe the Imperial Parliament will be induced, either presently or prospectively, to reverse.

THE LATEST APOLOGY FOR THE ESTABLISHED CHURCH.

Many queer things appear in the *Daily Telegraph*, which by an unblushing appeal to the weaknesses of the British public, struggles hard to maintain "the largest circulation in the world." But we doubt whether any more remarkable contribution was ever made to its columns than that of last Wednesday on the "Church of England." It is remarkable for its admission in the name of "many influential members" of that Church, that it is high time something was done, or at least said, to stay the progress of opinion. It is remarkable for its claims to be an authoritative statement, while the name of its author is carefully suppressed. It is still more remarkable for its facts; and perhaps most remarkable of all for its figures. On the points thus noted we propose to offer a few observations. And first we need scarcely say how entirely we agree with "the influential members of the Church of England," whose patronage the article assumes, that "an authoritative statement of the position and prospects of the Church"—if we could only get it—would not fail "to be interesting to the general public." It is a fact, probably not unknown to the ingenious writer, that the junior member for Bradford proposed a resolution in favour of a commission of inquiry, which would have covered a very large portion of this subject. Nor need we remind our readers how his proposal was received by the supporters of the Establishment. If we understand rightly the object of the anonymous contribution to the *Daily Telegraph*, it is intended to supply, amongst other things, the knowledge then refused by Parliament. How much value may be attached to the testimony of a nameless witness who, so far as his finances are concerned, produces absolutely no vouchers, it is not for us to say. But we cannot help admiring the ingenuity which simulates an official seal, without for a moment incurring the guilt of forgery, by a reference to the approval of His Grace the Archbishop of Canterbury, while it is ingenuously added, that "the writer alone is responsible for the statements, and the accuracy of the statements."

"Viewed externally," we are told, "our organisation remains what it was a thousand years ago." On reading this sentence a simple reader would be tempted to exclaim that it is a pity no improvement has been made in so long a time. By many skilled in such questions, it is held to be disputable whether even the ecclesiastical system of the apostolic age was intended for all time. But we never heard it maintained that the ninth century was distinguished by a sanctity so great as to guarantee the perfection of all its institutions. The cloven hoof, however, if we may be pardoned the allusion, is proverbially difficult to conceal. And the succeeding context shows that this claim to antiquity is advanced not so much as a token of authority, but rather in deprecation of the foolish notion that "the bulwark of Protestantism" dates from the Protestant Reformation. "The apologists of the Church of England, it need not be said, repudiate altogether the notion that it dates only from the sixteenth century. 'Its members believe in 'One Holy Catholic and Apostolic Church,' and declare that it did not forfeit its part in that Church by renouncing obedience to the Roman See." This is the meaning of the hardy assertion that a thousand years have left our organisation, in the ecclesiastical department of State business, comparatively unchanged. In such reasoning the writer has a double object. He keeps one

eye upon the "Catholic party," whose zeal for the Church's autonomy seems to be outrunning any discreet attachment to the loaves and fishes. And he has the other eye fixed on the inevitable future, when it may be found convenient to have maintained the position that the rights of the present Establishment to the ancient ecclesiastical endowments are something distinct from, and capable of defence against, the rights of the nation at large. But when we ask wherein this long-continued identity is exhibited, we are obliged to content ourselves with the information that "the dioceses of the bishops, the parochial arrangements remain the same." Marvellous! It is fortunate, however, that ecclesiastical reasonings do not apply to ordinary sublunary affairs. Otherwise we might find to our amazement that "viewed externally," our national constitution remains what it was in the days of the Heptarchy. True, we have made a few trifling changes; but after all, our county divisions and our townships remain pretty much as they were. The disestablishment and disendowment of monastic institutions, the suppression by political power, in the teeth of ecclesiastical authority, of all religious orders, the transformation of the Church services from mysteries mumbled in a dead language into a more congregational worship, the utter abjuration of the one solemn act of perpetual miracle which the whole "Catholic" Church united in regarding as the essential prerogative of a priesthood—the bold schism which cut off the Anglican Church from the sacred unity, and erected her into a hostile sect—all these, it seems, are mere trifles, while "the dioceses of the bishops, and the parochial arrangements remain the same." We might urge that as a matter of fact they *don't* remain the same—bishoprics having been multiplied or divided at the pleasure of Parliament, and "parochial arrangements" having been considerably reformed, though still capable of improvement. But our anonymous authority means simply that bishops and priests have still, as they had a thousand years ago, a sort of territorial jurisdiction. And this leads, of course, to the usual laudation of the parochial system, which, it is assumed, must stand or fall with the Establishment. It is in vain to urge that as the map of England will probably be the same after disestablishment as now, the parochial system may remain under a voluntary church just what it is now. The real fear is that when the strong hand of the law is removed, quarrelsome parsons would intrude on each others' domains, and chaos would supervene.

So far this latest apology for religious inequality advances only the millennial age and spiritual glory of diocesan and parochial divisions. But here, he says, "seems the place where we may fitly introduce a 'balance-sheet of the Church of England.'" And accordingly he does introduce it, in the form of a financial statement of income and outgoings. And what is the authority of this statement? "*It has been furnished to the writer, who has had no opportunities of gathering facts.*" We italicise his own words. And this in a document which the introductory paragraph calls an authoritative statement! "His Grace the Archbishop of Canterbury," in all the big lettered magnificence of a most unapostolic title, is put forward as giving his approval, while it is prudently added that this approval leaves an anonymous writer solely responsible for all statements made. It is like the advertisement to a public meeting, setting forth, in type a foot long, the name of a great man, only to announce that he will not be there. And now when the anonymous writer comes to deal with figures, it seems he knows nothing about them, and can only appeal to a still more shadowy shade, who so far as we can judge seems to know just as little. That the figures are honestly conjectured, we do not for a moment doubt. We should be very loath to retort upon opponents the amenities of criticism to which we have been subject ourselves. But when we find "contributions to London Church Societies" put down at 400,000*l.*, "Miscellaneous Church Institutions" at 600,000*l.*; "Contributions in aid of Church Building," etc., at 500,000*l.*; and at the other side of the account the "cost of Church institutions other than schools" 1,000,000*l.*; and then again 400,000*l.* and 500,000*l.* in succession,—we cannot help thinking that accounts, which deal so much in round numbers, must be founded upon rough guesses rather than upon trustworthy information. Besides we find as one of the items in the account "the education of 2,044,406 scholars in Church schools." Now the impression conveyed is that these are day-scholars. But by the last report of the Education Department we learn that the whole extent of the accommodation provided in schools of all kinds known to, and recognised by the Government is, in England and Wales, 2,085,414 places; while the average number attending, at least up to 1871, was 1,595,567. Now, as these numbers include "British Schools," Wesleyan and others, we confess to some surprise at the number put forward in this "authoritative statement." It may, perhaps, include Sunday-scholars, but that can hardly explain everything. For we find the school-payments of parents to amount to 762,898*l.*; whereas, according to the above quoted report the whole of the annual income from this source in "schools connected with the National Society, or Church of England" is 372,348*l.* Either, therefore, the Church of England has a very large number of schools unnoticed by the Education Department, or the figures have been very loosely compiled. But after all, even if it were infallibly correct, what this balance-sheet would prove, would be not so much a necessity for a political establishment of religion, but rather the all-sufficiency of that voluntary principle for which we have always contended.

MR. MIALL'S DISESTABLISHMENT MOTION.

In the House of Commons, on Monday night, Mr. Miall gave notice that he should move the following resolution on Friday, May 16th:—"That the establishment by law of the Churches of England and Scotland involves a violation of religious equality; deprives those Churches of the right of self-government; imposes on Parliament duties which it is not qualified to discharge; and is hurtful to the religious and political interests of the community; and, therefore, ought no longer to be maintained."

ECCLESIASTICAL NOTES.

These are "ecclesiastical notes," but the time seems to be approaching when some subjects, considered at present to be very ecclesiastical, will be altogether taken out of the category of ecclesiastical questions. One of these is the question of marriage. It is remarkable that there should be, just at the present time, two opposite tendencies in relation to this question. One is illustrated by some correspondence that has recently taken place in the *Methodist Recorder*, in which the presence of the registrar at Nonconformist marriages is very strongly protested against, and the idea suggested that the Nonconformist minister should be placed, in regard to the ceremony of marriage, in the same position as the Established Church clergyman. This, we need not say, is a "levelling-up" opinion with which we have no sympathy, although we believe it to be entertained by other than Methodist ministers. We must confess, however, that we are surprised to find the opinions on this question that have always been held in this journal, explained and defended with great ability in the *Guardian* of last week. The occasion of the article in the *Guardian* is a paper printed in that journal, and read before the Cambridge branch of the English Church Union by the Rev. E. G. Wood. The paper is of too scholastic a character to be reproduced to our readers, but it may be sufficient to say that Mr. Wood advocates the civil celebration of marriage, as a legal contract, by civil authorities, somewhat in the manner in which the ceremony is observed, according to the Code Napoléon, in France. At the same time, of course, Mr. Wood advocates a supplementary ecclesiastical service—for those, that is to say, who may wish for such a service—marriage being one thing as regards civil obligations, and another, if we express it rightly, according to ecclesiastical ideas. Now this doctrine the *Guardian*, we think, unreservedly adopts. That journal says:—

> As a matter of prudence, and in the best interests of morality, a Church will always accept, as far as practicable, the marriage law of the country in which it exists—not only in matters of form, but in matters of substance. But, when Church and State are not one, this acceptance may at any moment become impracticable, and we are disposed to agree with Mr. Wood that the best provision against this difficulty is an absolute separation between the civil ceremony, on which all civil consequences of a marriage must entirely depend, and the religious solemnity, which as a matter of sentiment or religious conviction, may be left wholly to the consciences of the parties and the usages of the communion to which they belong.
>
> In this, with regard to non-established religions, there would be no sort of difficulty. Each would take its own course respecting the religious administration or rather benediction of marriages, and there would be an end of the matter. But the State has peculiar claims on the Established Church, and some consideration would be necessary to secure that every clergyman should, on the one hand, be left at liberty to obey the laws of his communion—laws which, by the very nature of establishment, the State is bound to respect; and on the other, should *not* be left at liberty to interpret those laws for himself, or to refuse the ordinances of his Church, on the ground of his own individual fancies, to those who have a right to ask for them.

We do not care to point out, in detail, that this would be the abolition of another link of the connection between the Church and the State, but we cannot help expressing our gratification with this illustration of the growth of what are really anti-State-Church principles in the very heart of the Church.

We wish that the breadth of opinion which has slowly lead to this judgment, could be applied to other matters, and then we should hear nothing more of the wretched proposal for a Madagascar bishopric. This was the subject of a hot discussion at the meeting of the Propagation Society last Friday, for a report of which we are indebted to the *John Bull* newspaper. We gather from the report that Canon Gregory reminded the board that, for some eight or nine years, there had always been reasons of a weighty character to make the Church of England hold her hands. They must remember that the agents of Dissenting societies were taunting Churchmen at having to go to Parliament for leave to do their work, when they take care that leave shall be refused. Canon Gregory proceeded to say that the London Missionary Society was still sending out to Madagascar its "picked agents," yet it "had the audacity, while condemning schism itself, to say to the Church of England, You shall not win the island of Madagascar to the Catholic faith." Another speaker, the Rev. G. H. Wilkinson, we are told, "made an urgent appeal for unanimity, saying that the question was really one of the freedom of the Church of England to develope her own spiritual life; and he was beginning to sympathise with the views of working men that the time of Parliament was occupied with matters of comparatively small moment, while things in which they were vitally interested were shelved. While deprecating the growing habit of speaking disrespectfully of the bishops, he said that they were looking anxiously to their lordships to lead them; and if they did not, he trembled for the Church. A unanimous feeling was expressed in favour of sending a bishop, the only argument for delay being that of courtesy, and a desire to stand legally and ecclesiastically on secure ground, so as to act boldly. Several speakers expressed warmly their indignation at the influence of the London Missionary Society prevailing at the Foreign Office, and at the monstrous disgrace of the Church not only being at the beck and call of a Minister, but having her chains dangled before her." Is it not nice to read this? Here is the London Missionary Society in sole possession of Madagascar, with its thousands of adherents, who have never heard of Episcopalianism, are termed "schismatics." Is it not nice to read that the Episcopalian Church in England, holding, as it says it holds, the "Catholic faith," intends to introduce real schism amongst the Madagascar people, and is only annoyed that the Government of this country will not authorise them to do it? Is it not nice to read that these Episcopalians cannot take a step without the license of the Crown; and while they cannot do it, treat all other denominations with contemptuous scorn? That is the position. We hope that the Episcopalians of this country are not proud of it.

We have come across in the *Guardian* the following sentence in its Oxford University intelligence:—"The dearth of clerical fellows is so great, that many of the livings in the gift of the colleges that have lately fallen vacant, have gone begging. At the present time there are said to be six college livings vacant." Another argument for the abolition of clerical fellowships.

A second University subject is presented by the result of the appeal to the senate of Aberdeen University to admit a Dissenter to a "bursary," or scholarship which he had earned. Professor Huxley is the Lord Rector of the University, and he did all that he could do to teach the senate catholicity. But he was out-voted. The point on which decision was given against the unfortunate graduate was, that he was not in training for the ministry of the national Church. The question is thus stated,—

> It was not argued that the conditions of the foundation confined such bursaries to Church of Scotland students. But it was alleged that the Divinity Faculty of the University was designed for training Church students, and as the gentleman who appealed in this case against the decision of the Senatus was a Dissenter, he could not be held to have complied with the regulations of the Church, and so was not a student in the proper sense. Of course this meant in effect that Nonconformists are not entitled to share the benefits offered by the University on the same footing as Churchmen. In seconding the appeal against the decision of the Senatus, the Lord Rector went at once to the root of the matter. He pointed out that the principle asserted by this decision was that the bursaries

connected with the theological faculty are the property of one of the ecclesiastical bodies into which the people of Scotland are divided, and that no one could be a Divinity student in the full sense of the term if he did not belong to that body, and intend to become one of its ministers. Was it right (he asked) that the Church of Scotland should have the power of controlling the professors of the University so that they must import the rules of that Church into the regulation of the affairs of the University?

But the Lord Rector was out-voted, and the Established Church of a third of Scotland remains master of the situation—and the bursary.

Having already referred to the Southampton chaplaincy question, we may continue our previous statements by saying that at the election of the Board of Guardians the Liberals were the winning party. The *Southampton Times* says that the Conservatives made it a question of "Church and Dissent—pure and simple." It was a false issue, but it did not serve the Conservative party. The *Southampton Times* says that:—

The Guardians elected this week have carried the arrangement at the poorhouse a point further in the direction of perfect religious equality. Instead of the Church clergyman taking the service every Sunday morning and the Nonconformist minister in the afternoon, they are now to officiate alternately. This is as it should be; and we commend the fact to the serious consideration of those whose abject appeals to the ratepayers to undo what had already been done have thus signally resulted in its emphatic confirmation and endorsement.

As we intimated last week, however, this is a matter which should not depend upon the caprice of local guardians. The Nonconformist minister must occupy, of right, exactly the same position as that occupied by the State Church minister.

In our columns to-day will be found some remarkably interesting statistics regarding the ecclesiastical divisions of the United States, which are so fully set forth that we scarcely need to direct attention to their principal features. We may, however, observe, that, in the United States, as in every English colony, the Episcopalian Church is in a very small minority. The position of the Roman Catholic Church in the United States—the creation, for the most part, of Irish immigrants—is somewhat analogous to that of the Episcopalian Church in this country. It is everlastingly clamouring for money; cannot be satisfied without public subsidies, and so on. The explanation is, as in the parallel case in our own country, that that Church feels that it cannot hold its own with its own resources. It is living in an atmosphere that it feels to be fatal to its constitution. And, before long, it will be fatal. "Whoever knew truth and error fairly to grapple, and truth not succeed?" But it must be a fair grappling.

THE LIBERATION SOCIETY'S ANNUAL MEETING.

We remind our readers that this meeting will be held next Wednesday evening, at Exeter Hall, and, when they see the list of speakers announced in our advertising columns, they will, no doubt, share in our anticipation that the meeting will be as effective as any which the society has yet held in the metropolis, and that is saying much.

It will be seen that Mr. Leatham, M.P., who has so effectively supported Mr. Miall's motions in the House of Commons, is to act as chairman; and that among the speakers is Mr. Edward Jenkins, the barrister, the author of "Ginx's Baby" and other popular works of the same class. The appearance on the society's platform of the eminent Free Church minister, the Rev. William Arnot, of Edinburgh, is a significant indication of the advance which a large section of the members of that Church are making in the direction of disestablishment—an advance respecting which the reverend gentleman may be expected to afford information of great interest. We are also sure that a warm welcome will be given to the Rev. Charles Williams, of Accrington, who, with other representatives of the society, has during the past season bravely fought its battles in the provinces, in the face of opposition of the most discreditable kind; while Mr. Neave, of Dorchester, will be able to tell a London audience, from personal experience, what is the actual operation of the established system in those rural parishes for which it is now, for the most part, professedly upheld.

As the admission will be by tickets, issued to the members of the society and their friends, we advise that an application for them be made without delay.

It is stated that a requisition, influentially signed, will shortly be presented to Mr. C. J. Monk, M.A., M.P., requesting him to resign his position as Chancellor and Vicar-General of the diocese of Gloucester and Bristol, in consequence of his having voted for the Burials Bill.

THE DISESTABLISHMENT MOVEMENT.

LONDON.

On Wednesday last Mr. George Kearley delivered an address on "Disestablishment" in the Baptist Chapel, Abbey-road, St. John's-wood. The Rev. W. Stott, the pastor, took the chair, and opened the proceedings in a powerful speech, dealing with the religious aspects of the question. Mr. Kearley's address was listened to with marked attention, and very heartily received. A cordial vote of thanks was given on the motion of Mr. Bowser and seconded by Mr. Attersley, who expressed himself as having been greatly impressed by the lecture. A petition in favour of Mr. Miall's motion was signed at the doors.

The Religious Equality Committee met on Friday evening at their offices in Bridge-street, Westminster, Mr. Mason Jones in the chair. The chairman read a formal challenge which had been received from the Rev. T. D. Gregg, D.D., for public discussion on the justice and expedience of disestablishment, and said that he did not think it wise to allow Gregg or any one else to divert the attention of himself and the committee from the great object they had in view—that of enlightening and educating the general public on the question before them, and must, therefore, decline the proposed controversy. The hon. secretary then read the report, which stated that, in addition to the great meetings already held, they had resolved upon a third series next week at Hackney, Woolwich, Kensington, Lambeth, Croydon, &c., and that branch committees had been formed at Chelsea, Finsbury, Westminster, and Lambeth, for the purpose of thoroughly agitating these boroughs on the subject.—Mr. Saunders moved, and the Rev. W. Richardson seconded, the adoption of the report, which was carried unanimously. A long conversation on the advisability of holding open-air meetings, in which Messrs. Beal, White, Herbert, and Moore took part, then ensued, and the proceedings terminated.

OSSETT.

On the 10th inst. a lecture was given in the Assembly Room, Ossett-green, by the Rev. Charles Williams, of Accrington, the subject being "The Church Defence Association: what it really defends." The Rev. J. Forshaw presided, and briefly introduced the lecturer. Mr. Williams then proceeded to deliver his lecture, which was listened to with great attention, and elicited much applause from a large audience. Afterwards an amicable discussion ensued, which was mainly carried on by the Rev. Dr. Neary and the lecturer, after which the customary resolution, moved by Mr. J. Andrew, and seconded by Mr. Isaac Illingworth, was carried, Dr. Neary being the only dissentient.

HASTINGS.

A course of three lectures has been arranged by the local liberation committee at Hastings. The first of these was delivered on Thursday se'nnight in the lecture-hall of the Congregational Church, St. Leonards. The Rev. Andrew Reed, in explanation of the comparatively small attendance, said that the date had been inadvertently fixed on a night in which a large portion of the townspeople were more than usually engaged in business, or in the reception of visitors, arriving for the holidays. The chair was taken by WILLIAM EDWARDS, Esq., of London, formerly treasurer of the Liberation Society. He explained that the lectures had been called forth by the recent action of the Church Defence Association. He did not (he said) think any possible harm could arise from the wish of that Society to put forward the nature of a Church Establishment. He thought that questions of that character might be fairly discussed without bringing in personal matters. As the Church Association had invited discussion, the friends taking the opposite view thought it desirable that further information should be afforded. The disestablishment movement was entirely undenominational in its character, the objection being just as strong against endowing Presbyterians, Wesleyans, Independents, or any other body. The Liberation Society did not wish to share the endowments of the Episcopalians, nor their social position; but only to be put on an equal footing before the law; that Parliament should not direct the forms and ordinances of the Church; that congregations themselves should choose the ministers to serve over them; and that religious services should be sustained by voluntary efforts. The Rev. William Barker then proceeded with his lecture, which was an answer to the inquiry, "What advantage has this country gained by a State Church?" He argued that a false place was given to Christianity by an alliance with the State powers; and that no condition of public affairs had shown the alliance to have any advantage, but had led to a spirit of persecution, and the enactment of laws which had placed other bodies in an unequal position. He denied that the Nonconformists had held revolutionary views; and claimed that no class of the sovereign's subjects had ever shown more loyalty than the Dissenters.

The second lecture was given on Tuesday evening of last week, in Wellington-square Baptist Chapel, by the Rev. Andrew Reed. The subject was, "The State Establishment of Christianity forbidden by the Bible." Mr. Womersley occupied the chair, and briefly introduced the lecturer. The Rev. Andrew Reed then delivered a very able lecture, dealing with the character of Christ's kingdom, contrasting it with the character of the Established Church, and pointing out the corruptions which had arisen from the Establishment of the Church. The lecture was received with great applause. The Rev. W. Barker, in proposing a vote of thanks to Mr. Reed for his clear and able lecture, stated his opinion that, could their Church friends see the question in the same light as it appeared to Nonconformists, they would be as earnest in desiring the separation of the Church of Christ from State connection as any of its present advocates. Mr. Womersley, in response to a vote of thanks moved by Mr. Reed, pointed out the stages through which Nonconformists had passed. At first they were not allowed to exist at all; then came toleration, and (after a long struggle) religious liberty. They now wanted religious equality, which would be the last demand, because when that was settled they would all stand on one platform.

THE FREE CHURCH OF SCOTLAND AND DISESTABLISHMENT.

MERSE AND TEVIOTDALE.—At this Free Synod, held at Melrose, on April 8, Mr. Paul of Coldstream, moderator, the Rev. Mr. Laing, Nenthorn, moved the following overture on disestablishment, which was seconded by Mr. Pirie, Bowden:—

Whereas by certain recent decisions in the Supreme Ecclesiastical Courts sanction has been given to rationalism and Popish teaching in the Church of England; whereas the Church of Scotland has renounced the spiritual independence with which the Great Head of the Church invested her: and whereas there is a growing feeling in the public mind that all religious establishments are unnecessary and unsuited to the present ecclesiastical condition of the country, it is overtured to the General Assembly that they take the premises into serious consideration, and seek a remedy for these feelings by the separation of Church and State, or any other method that they by their wisdom may seem meet.

The Rev. Mr. Crindle, Yarrow, moved an amendment, which, however, was eventually withdrawn, and the foregoing overture was agreed to unanimously.

FIFE.—The Synod of Fife also held a meeting on the 8th, when the Rev. Mr. Wood, of Elie, moved the following overture:—

Whereas the Free Synod of Fife overtured the General Assembly of 1872 to take into consideration the general condition of the Church Establishments in the realm, and urged sundry reasons, which as it appeared to them, imperatively called for action to be taken in this matter: and whereas, since the rising of last General Assembly, events have occurred in connection with the Established Churches both of Scotland and England which plainly indicate that the influence of the State is used, and will continue to be used, for the furtherance of Popery and Rationalism, as equally deserving of an arrangement with the doctrines of the Reformation; and whereas, because these establishments are national institutions, every member of the commonwealth is in this manner involved in the great sin of endowing both truth and error: therefore it is anew and very earnestly overtured to the Venerable the General Assembly by the Free Synod of Fife that they take the premises into their most serious consideration; that they lift up a solemn testimony against a state of things so sinful and dangerous, and in every legitimate way use their influence to bring it to an end by a dissolution of the alliance between Church and State.

Rev. Mr. Logan, Leslie, seconded the transmission of the overture; whereupon Mr. Cullen, Kelty, rose and said that he had always been a strong enemy to Erastianism and also to Voluntaryism, but he had always been an advocate of the Establishment principle. Reformation, not disestablishment, was what he would go in for. He moved that the overture be not transmitted. Rev. Mr. Walker, Dysart, asked where reformation was to come from—not certainly from the House of Commons, not certainly from within the Church itself. Mr. Walker referred to the Church of England as the great feeder of Popery and infidelity, and asked again where the reformation of the Church was to come from. Mr. Cullen: From heaven. Mr. Walker, continuing, said that while the farmer had to depend greatly on the influences of heaven for his harvest, he had still to go out and sow his seed; and he maintained that there was no course for them to follow but that embraced in the overture, which he expressed his pleasure in supporting. Mr. Wood briefly replied, and Mr. Cullen's amendment not being seconded, it was agreed unanimously to transmit the overture.

The Free Synod of Perth and Stirling resolved on Wednesday by a large majority to transmit an overture to the General Assembly praying it to take into consideration the subject of disestablishment.

LORD LYTTELTON ON CHURCH DEFENCE.

On Thursday a public meeting was held at Worcester "to inaugurate a branch of the Church Defence Institution for Worcester and the neighbourhood." The chair was taken by Lord Lyttelton, Lord-Lieutenant of the county.

The CHAIRMAN, in his opening speech, said that they had met to decide whether the principle of the support of the connection between Church and State needed modification, or whether they should continue to give it their support. And next, assuming that they would continue to do so, what were the particular advantages and objects of the special support which was now proposed. With regard to the first point some persons had maintained—although he was inclined to differ—that whatever were the circumstances of such a Church as this, the State was bound to recognise and support a particular branch of the Christian Church, on the ground of the absolute truth and authority of the doctrines of that branch of the Church. This was the old ground that was urged, perhaps for the last time, by the present Prime Minister thirty or thirty-five years ago. It was not the ground which he himself held, and he did not believe it was the ground generally maintained by Churchmen at the present time. For himself he said, without scruple or hesitation, that a Church could not exist as an Esta-

blished Church unless it was rooted in the affections of the great bulk of the people themselves; and he was not prepared to maintain the existence of an Established Church in any case unless it established its claim to be in a special sense the Church of the poor. (Cheers.) Any given branch of the Christian Church, they all knew, might come to an end and perish from internal decay and corruption, but a branch of the Church might be destroyed as a part of the constitution of the country from the very cause that might make it a living branch of the Church of Christ. In some countries the state of society might be so bad that the people would not endure a branch of the Church to exist and maintain discipline, and in that case it might be found impossible to maintain the Church as a part of the legal constitution of the country; but that was a different question from the other, and he would only repeat that the Church of England, if it was to remain part of the civil, as well as of the spiritual organisation of the country, must show its claim to the affections of the people. (Hear, hear.) Now, was the Church of England such? They who attended there that day were, no doubt, prepared to maintain that, on the whole, the Church of England was of that character, and at all events they might say that the presumption was in her favour, and that the burden of proof to the contrary was on those who opposed the Establishment. He maintained that that proof had never yet been established, and he especially referred to the objection which had been raised by Nonconformists to the taking of a religious census. He could not understand the objection to such a course. It might, perhaps, be argued that the return would show a number of nominal members of the Church of England, but who were not consistent members of the Church; but he maintained that all that was wanting was to ascertain the number of professing members of given Christian professions. In that view he believed there would be no doubt as to the result of a census, and that was why it was opposed. His lordship expressed his belief from his own experience that taking the census of the religious professions of the poor who were inmates of Union workhouses throughout the country, they would be found to be almost exclusively members of the Church of England. Of course, he excepted Irish workhouses, and generally Welsh, and a few in the North of England. That being so, why did they want a Church Defence Society? They did not hear of defence societies of the Crown, of the order to which he belonged (the House of Lords), of the House of Commons, or of the army or the navy. But the existence of an Established Church in these days was not likely to be so universally acknowledged as even the army or navy. No doubt the Peace Society opposed it, but they made no noise about it. As to the House of Lords (though it was not yet abolished)—(a laugh)—it ought not to stand unless it were supported by the sympathies of the people; and it was because the Church was attacked that they were called upon to form a defence society. What he desired to see was a manifestation of public feeling, if it existed, in favour of the Established Church. Do not let the people hold their tongues. If the people desired the continuance of the Established Church, let them say so. (Loud cheers.) That was the advice offered by Sir Stafford Northcote the other day, and he (Lord Lyttelton) repeated it. His lordship went on to say that if it was, which he did not believe, a principle of the Liberal party to promote the disestablishment of the Church, it was a new principle and not a principle embodied in their political faith years ago. It was certainly not a principle entertained by the late Lord Chancellor, Lord Hatherley. He regretted to see a gentleman, a distinguished Nonconformist of Worcester (Mr. T. R. Hill) at a recent meeting in Worcester throw in his lot with the party who supported disestablishment. Admitting that there were in the legislation of the country of late years matters of detail which could not be justified on the principle of the maintenance of the Church Establishment, that might be said to weaken their ground; but, nevertheless, they should not consider the citadel to be lost, or the principle of Church Establishment to be impaired, as long as its essence continued. (Cheers.) That principle was that in every corner of the country there should be provided and maintained by law—he would not say now the fabrics of the Church, but what was better than bricks and mortar—a man of education and of presumed piety, well qualified, who should be responsible to the whole population for the teaching of those Christian truths which had been recognised by this country. (Loud and vehement applause.)

Sir E. A. H. Lechmere, who was received with much applause, moved the first resolution as follows:—

That, in view of the organised attack now being made on the national position of the Church of England, it becomes the duty of all Churchmen to unite heartily in Church defence.

After expressing his regret at the absence of Sir J. Pakington, who was to have moved the resolution, he expressed his regret at the large attendance of the clergy. He regarded this as a lay question. With regard to the movement in favour of disestablishment and disendowment, he believed that if the Church were disestablished to-morrow it would not affect the Church in the least, but the question of disendowment was another thing. The property which belonged to the Church was as much the property of the Church as was his own private land. It had been dedicated to the maintenance of ministers of religion for ever in any part of the land. The value of the endowments was stated at four millions and upwards, and the voluntary system produced over five millions, while the money received from the State amounted to only 508,589*l*. If these endowments were appropriated to other purposes the clergyman would be dependent on the collections made in his behalf in his parish. That would necessarily hamper him, and in country parishes his income would be very precarious. He denied that the Church was supported by State aid, as had been alleged by the Liberationists.

Mr. G. W. Hastings seconded the resolution. He held it to be the duty of every Churchman to protest against this movement against the Church. In the course of his remarks he said that the bulk of the efforts made in the cause of education had been made by the Church, and the money contributed to found schools had been out of all proportion to what had been contributed by the State. The Church of England had in that matter shown that she was the friend of the people. He maintained that the Church of England was a comprehensively tolerant body. Within the last few years one of the most eloquent and learned of Nonconformist divines had been ejected from the community because he had shown that he differed in opinion from those around him. Such a thing was impossible in the Church of England. Looking forward to the possibility of disestablishment and disendowment, he asked whether a church which commanded two-thirds of the intelligence and rank of the nation was likely to surrender tamely to such a step because a minority might say they were jealous of her supremacy or angry with her wealth. (Loud cheers.)

Mr. F. W. Knight, M.P., moved:—

That the Church Defence Institution, which aims at combining all Churchmen of every shade of religious and political opinion, in maintaining the position of the Church, in promoting measures conducive to its welfare, offers such an organisation as required, and deserves cordial support in this city and neighbourhood.

He maintained that between the Church of England and a great many Nonconformists a very thin line intervened, and hoped that among proposed Church reforms there could be established one which would be the means of uniting under one denomination a large accession of members. Mr. Knight spoke of the great increase of late years in the numbers of churches established throughout the land, and said the increase of Nonconformist chapels was comparatively small. He sincerely hoped that at the next census, persons would be allowed to put down whether they belonged to the Church or to Nonconformist churches.

The Rev. Canon Barry, in seconding the motion, said that whatever Nonconformity might have done in the past, it would never control the great religious future of England. (Cheers.) Various other persons spoke, and a branch committee was appointed.

THE IRISH EPISCOPAL CHURCH.

In reference to the separation of the theological faculty from the University of Dublin, a report of the committee has been presented to the General Synod, in which it is contended that the passing of Mr. Fawcett's present bill "would make it impossible to retain any divinity school paid, as at present, out of the college funds. For, no religious tests being lawful in the appointment to any professorship whatever, no Divinity professor, so appointed, would be under any obligation to teach the doctrines of the Church. If, therefore, the Divinity school is to be maintained, this bill," the committee say, "ought not to pass without some provision for the continuance of the Divinity school, which otherwise will expire at the death of the present professors. This might be done," they add, "either by exempting the Divinity professorships from the clauses abolishing religious tests, or by some such plan of compensation as that proposed by Mr. Gladstone in his Irish University Bill, only on juster and more adequate terms."

The synod has been busy for several days discussing the liturgical revision question. The communion service has been the subject of controversy, and it has been decided to alter the words "We eat and drink our own damnation" to "We eat and drink judgment to ourselves." Also, on the motion of the Bishop of Cork, seconded by the Bishop of Cashel, these words have been omitted—"We kindle God's wrath against us; we provoke Him to plague us with divers diseases and sundry kinds of death." The Primate opposed this latter change, which was carried on a division by two-thirds of both orders, the laity being in favour of it by 132 to 10. The most important alteration proposed, and it will be again before the assembly on Tuesday, is in the prayer of consecration, the Bishop of Killaloe being the apologist for it. The Bishop of Meath made a long speech against it, as did also the Primate. The Rev. Dr. Salmon said he did not want to narrow the Church. "It was not possible for any clergyman of the Church of Ireland to teach that the elements are not bread and wine after consecration. He doubted even if Dr. Pusey wanted to teach that they were not bread and wine after consecration. The change proposed," he thought, "was one tending to bring them back nearer to primitive purity." Lord Plunket, in reference to the argument that they were separating themselves from the Church in England, said that "in the future there must be some divergence between the Church across the water and that of Ireland. If that reason were to weigh with them they ought to give up the notion of revision at once. Let the English people if they liked—but he did not think they would—look upon them as the most stupid men in creation, they should not care." Dr. Griffin, a Low Churchman, was against the alteration in the prayer. He believed it was not essential, and no advantage would be gained. That prayer had been used by their forefathers, and he thought they had no sufficient reason to change it. At this stage the discussion was adjourned to Tuesday (yesterday).

THE SCOTCH ESTABLISHED CHURCH AND THE UNIVERSITIES.

(From the *Aberdeen Free Press*.)

The case of Mr. W. Dunbar Dey, which was heard before the University Court on Wednesday, raises a question of considerable importance—a question which the progress of events is rapidly forcing into greater prominence. It is this—How far are our national Universities to be allowed to continue to work on behalf of, and be controlled by, one of the numerous religious denominations of the country? The fact of Mr. Dey's case are briefly these. He is an M.A. of Aberdeen University. He studied theology, we believe, at the Theological Hall of the Scottish Congregational Union, Edinburgh, and took the degree of B.D.—a degree open to anyone who has undergone a recognised course of theological training—at Edinburgh University. He was then presented to one of the Drum Divinity Bursaries in Aberdeen University, but the Senatus refused to sustain the presentation. Mr. Dey appealed to the court, and the case was debated at great length on Wednesday, and the various arguments on both sides were fully stated. The grounds on which the Senatus proceeded, as explained by Professors Trail, Geddes, and Black, who appeared before the court on behalf of that body, were that Mr. Dey was not a matriculated student of divinity, and that the bursary was only for the use of such; that he had already completed a theological curriculum elsewhere, while the bursary of which he sought to avail himself was instituted for the benefit of students going through the regular University course; that the theological classes of the University, and also the divinity bursaries, are only for the use of students who are members, and have it in view to become ministers of the Established Church, and Mr. Dey was not a member, and had expressed no intention of becoming a minister of that Church. Three members of the court—Principal Campbell, Dr. Pirie, and Dr. Christie—all clergymen of the Established Church, it may be noted—supported the decision of the Senatus to exclude Mr. Dey from the benefits attaching to his presentation, while two—Professor Huxley, the newly-elected Lord Rector, and Mr. Webster—took the opposite view. The remaining member of the court, Mr. Leslie, of Warthill, was absent, unfortunately, we think, although we are not aware whether his vote would have gone to swell the majority against, or by being recorded along with those of the other two laymen, have turned the scale in favour of Mr. Dey.

The first argument advanced against the claim of Mr. Dey is, in itself, or in the manner in which it was put forward, not over ingenuous. It was contended by Dr. Trail that because Mr. Dey had not paid his matriculation fees he had not become a student of the University, and was in consequence not entitled to the bursary. Dr. Pirie repeated the same assertion. An explanation was made, however, to the court, to the effect that Mr. Dey had offered to pay the fees, and wished to be enrolled as a student, that his offer and wish were refused, and that he was informed by the secretary to the Senatus that it was useless for him to take any action with a view to an appeal. In these circumstances, it is scarcely fair, to say the least, to urge Mr. Dey's non-matriculation as an argument against his obtaining the benefits of the bursary.

The next point, that Mr. Dey having already studied theology, and taken a degree in it, was not a *bonâ fide* student in the sense in which studentship has been understood hitherto, is one for which a good deal can be said, and the "counsel" for the Senatus would have done wisely, we think, to have restricted their arguments to this matter. Without going into the legal or technical arguments which were or may be brought forward on one side or the other, there is a common-sense view of such a position as that of Mr. Dey which most people will readily take, and which is not wholly favourable to his claim to the Drum Divinity Bursary. There is the sense of propriety, which objects to a man who has undergone a course of training, and shown special capability, endeavouring to take a place, and rank with others who have not had the same opportunities of discovering, or developing their powers. Almost the only argument of any weight, we think, that can be brought against this feeling, is that touched upon by Professor Huxley—that it is desirable to have endowments for the purpose of allowing students, after having taken their degrees, to pursue their studies for some years longer. Such endowments or scholarships are valuable both to students to the Universities, and the effect of allowing Mr. Dey to hold this Drum Bursary, would be practically to convert it into a scholarship, for which course a good deal could be said. And as it is, we believe, these bursaries partake, to some extent, of the nature of scholarships, in that they are tenable for a period greater than that over which the ordinary divinity course extends.

The last argument on which the case for the Senatus was based, was one which the divinity professors would, we think, be wise, for their own

sakes, not to insist on too strongly. If it is good for their case—if it prove that Mr. Dey is not entitled to this disputed bursary, it is good for and proves something more, something that would not, perhaps, be altogether comfortable for these professors. The argument is, to use the words of the Lord Rector, "that the divinity classes in the Universities of Scotland are essentially the appanage and property of one of the ecclesiastical bodies into which the Christians of Scotland are divided, and that no person can properly be called a divinity student who does not belong to that body, and has not a *bond fide* intention of proceeding to ordination as a minister thereof." There appears to be good reason to question if this interpretation of the relations of the University to the Church be correct, and, in the discussion of Wednesday, there was certainly nothing advanced which amounts to sufficient and conclusive proof. And the case of Glasgow University, and the practice and opinions of Principal Caird, referred to by Mr. Webster, would seem to altogether disprove the statements made as to the illegality, &c., of admitting Dissenters as divinity students at the Scotch Universities. But if the law, as laid down by Professors Trail, Black, and Pirie, is sound, if it be really and truly the case that the Universities are the "appanage and property" of the Established Church, what then? Why, this—that such an arrangement is a mistake and an injustice, and that the sooner it is overturned the better. In short, this argument against the admission of Dissenters to divinity classes, proves that the Church of Scotland ought to be disestablished, and the connection between her and the national Universities severed. There are few now-a-days who deny the right of the people to have the educational institutions of the country organised on national principles; or, at least, that the State should deal out its honours and support with an even hand, regardless of creeds or denominations. The Education Acts for England and Scotland, recently passed, with all their defects, gave expression to the determination on the part of the nation to abolish invidious legal distinctions between Churches in the matter of primary education. The present arrangement, whereby the advantages of a close connection with the Universities of Scotland are retained for the exclusive benefit of a denomination to which only one-third of the people adhere, is one that is thus already condemned, and cannot possibly long endure. There are only two ways in which the defect can be remedied. If our churches could agree to treat theology as a science, or a department of human knowledge which might be cultivated and studied without considerations of sect, the difficulty might be got over. There are those who believe in the possibility of this consummation being arrived at. Principal Caird, in his address to his students the other day, said:—"It seemed to him that theology was the queen of the sciences, and it was the best approximation towards her glorious liberty and greatness when she was taught side by side with the other sciences in a great seat of learning, and when students repaired to the Divinity Hall under no greater restrictions or limitations of church or school or sect than the students who studied philosophy, literature, and science." Dr. Pirie tells us that Dr. Caird is "by no means a great authority," and as we think he and his brother professors are truer specimens of the average ecclesiastic than Dr. Caird, we are pretty much inclined to believe that the speculations of the latter are little more than a pleasant dream in the present state of religious parties and denominations. This being so, the alternative is the separation of the Theological Faculty from the Universities, and the handing of it over to the Church to which it is related. This course, it will be remembered, was proposed by Mr Gladstone in his recent Irish University Bill in reference to the Theological Faculty in Trinity College, Dublin, and but for the English Tories and Irish Ultramontanes, who, for utterly diverse reasons, joined in defeating the bill, we should have soon seen the process carried to completion.

It is, we think, matter for regret that the claim of Mr. Dey on the divinity bursary, as a Dissenting student, was weakened by the fact of his having previously undergone a theological training. It would be of interest to have the question of whether Dissenters are eligible as divinity students in our Universities discussed on its merits, apart entirely from other considerations; as also to have it determined to what extent the Universities and their officials—the divinity professors—are under the control and authority of the Established Church. The matter cannot long rest where it is, for we do not think that many will be disposed to accept the resolution arrived at by the University court as a conclusive decision on the points mentioned. And, unless we are greatly mistaken, the public would not be disappointed to see other Dissenters coming forward and supplying an opportunity for a clearer definition of the rights possessed or not possessed by them, and of the various other questions raised by the controversy anent the case of Mr. Dey.

ECCLESIASTICAL STATISTICS IN AMERICA.

(From the *Boston Congregationalist.*)

The census of 1870, most complete and exact of the nine that have been issued by government, and highly creditable to Gen. Walker, goes very fully and thoroughly into the statistics of churches, in their threefold aspects of organisations, edifices, and number of sittings. Great pains have been taken, not only by the marshals, but by a very extensive correspondence, to have the figures correct. But at the outset we are met by this significant fact, pervading the figures of nearly every denomination, that those returns, according to the Census, are decidedly below the denominational returns made officially in their own bodies. Almost every sect claims a larger number of churches than the officers of the census have been able to find. "The United Brethren in Christ," make a claim for 3753 church organisations, of which the census, after diligent correspondence with the officers of that sect, can find but 1445. Our Baptist brethren show the next greatest discrepancy, claiming 17,535 churches when Government can find but 14,474—a difference of 3061! But as their denominational growth for the year 1870 was nominally over 3,300 churches, or more than in all the previous nine years, the superintendent is undoubtedly correct in saying that this great gain for a single year "is wholly unreasonable and incredible." Our own denomination, the Congregational, reports in the *Quarterly* the existence of 3,121 church organisations. The marshals have reported 2,887, a difference of 234. Of these 234, fifty or sixty can be attributed to the later date of the statistics of the denomination, so that the actual difference between the *Quarterly* and the census is only about 180. This difference, says Gen. Walker, is "found mainly at the West, where the large number of churches without either a stated ministry or supply, and the large number also (often the same churches) without edifices of their own, afford ample scope for the operation of different rules of construction as to what constitutes a church for census purposes."

Turning from the denominational views of the different sects to the church as a whole, the following figures give the facts for the last twenty years:

	Population.	Churches.	Sittings.
1850.....	23,191,876	38,061	14,234,825
1860.....	31,443,321	54,009	19,128,751
1870.....	38,558,371	72,450	21,665,062

These statistics show that in 1850 there was one church for every 607 persons in the United States, in 1870 one church for every 532 persons, a decided gain in the number of churches, relative to population. While the number of people in this country has increased 66 per cent. in the last twenty years, the churches have increased 90 per cent. But the relative number of sittings has fallen off, the increase of sittings being 52 per cent. to a growth of 66 per cent. in the population; in other words, churches are built much smaller than formerly, partly, it may be, to accomodate the more immediate local population; but more probably, owing to the rivalry of denominations, which build churches in advance of the population that is to fill them, and therefore build small.

The census shows that the Methodists are now, as they have been for twenty years, the leading denomination in the United States havnig 25,278 church organisations, or more than one-third of all in the country. Then come the Baptists, regular and irregular, with 15,829 organisations; the Presbyterians with 7,824; the Roman Catholic with 4,127; the Christians with 3,578; the Lutheran with 3,032; the Congregationalists with 2,887: and the Episcopalians with 2,835. It provokes a quiet smile to notice that "the church" outside of whose pale all members are left to the uncovenanted mercies of God, has less than four per cent. than the churches of the whole land. That "church" has a wide missionary work before it.

Returning once more to denominational statistics, we find that during the last twenty years the Methodists have made the greatest possible gain, rising from 13,302 church organisations to 25,278, or 90 per cent. But the Roman Catholics have made the largest relative growth, rising from 1,222 churches to 4,127, a gain of 238 per cent. The Lutheran church makes the next largest relative gain of 147 per cent. Both these denominations owe most of their increase to immigration. The Episcopalians make the largest relative gain of any of our native churches, growing 94 per cent.; the Methodists 90; the Congregationalists 67, but little more than holding their own with the growth of population. Then come the Baptists with 65 per cent., barely holding their own; but it is noticeable that the "regular" Baptists have increased only 55 per cent., being a smaller gain than that of population, and therefore relatively falling behindhand; while the Free-will and other Baptists have grown 491 per cent. The Presbyterian denomination shows the same growth of irregularity, the two leading schools of that body having grown less than thirty per cent., while "all others" have risen from thirty-two churches to 1562, a gain of more than fifty fold. The Unitarians and Universalists have each gained thirty-five per cent., in other words they have fallen nearly fifty per cent., below the growth of population.

Dividing these 72,000 church organisations into the two opposing bodies of Evangelical and non-Evangelical belief, including in the former the High-church Episcopalians, and in the latter, Catholics, Unitarians, Jews, Universalists and so forth, we find the Evangelical army to be composed of about 66,239 church organisations, having grown 35,700 within the twenty years; the non-Evangelicals amount to 5,670, having gained 3,500 in the same time. The popular vote therefore, as to Evangelical belief, throughout the United States, would be about as twelve to one.

Looking at the larger denominations statistically, compared with the growth of population and with each other, we find that the following have increased faster than population, and have therefore made relative as well as positive gains. We name them in the order of most rapid growth; United Brethren in Christ, Evangelical Association, Second Advent, Christian, Roman Catholic, Reform, Lutheran, Episcopal, Methodist, Congregationalist, and Baptist (regular and irregular). Those that have grown, but not as rapidly as population, and have therefore relatively diminished, and named as before in the order of most rapid growth, are Presbyterians (regular and irregular), Close-Communion Baptists, Unitarians, Universalists, and Presbyterians (Old and New School). Friends and Moravians are the only two denominations that have made a positive loss since 1850.

Dry as these statistics may have seemed to many, they have this moral power, that they show that whatever danger there may be to Evangelical faith in the United States, that danger does not arise from Unitarianism, Universalism, or any other form of mere intellectual belief. That danger lies in a denomination that in twenty years has grown from 1,200 churches to over four thousand; that opposes our common schools; that addresses itself to the outward, the visible, the sensuous, rather than to the spiritual or the conscientious; and that claims that the Church is superior to the State and the family; and that therefore the Church shall dictate to every man his religious, his political, and his social duties. The study of the illiteracy of the census statistics points in the same direction. He who would guard his country from Catholicism therefore, should do all in his power to provide it with education as well as religion.

An Old Catholic Bishop.—At a meeting of Old Catholic delegates at Bonn, on Monday, it was resolved to order the election of an Old Catholic bishop at Cologne on the 4th of June.

The Disendowed Presbyterians.—At a meeting held at Belfast on Wednesday, it was announced that "the contributions to the Sustentation Fund for this year amount to 25,000*l.*, which will give to each minister a supplemental dividend of 20*l.* above the old Regium Donum." So that the ministers have really gained and not lost by the severance of the money tie which bound them to the State.

Parson and Clerk.—The "Christian spirit" which prevails between the congregation and minister of St. Stephen's Church, Liverpool, was exhibited on Tuesday in the police-court of that town. The clerk applied for a summons against Dr. Hodgins, the minister, for spitting in his face, and the magistrates granted the summons, spitting in a person's face not being permitted either by the civil or the canon law.

Mr. Gladstone and Disestablishment.—The *Rock* remarks that "in well-informed circles a very general impression is abroad at this moment, and which may be traced even in certain journals, that Mr. Gladstone has made up his mind to devote himself to the great work of disestablishing and disendowing the Church of England; a work in which we greatly fear he will succeed." Sir Lawrence Palk, M.P., speaking at Exeter on Saturday night, expressed his belief that, though at present Mr. Gladstone might not be prepared to disestablish the English Church, yet probably it would only require the convincing argument of opposition to induce him to take the matter up with the same fervour as he did the disestablishment of the Irish Church. He counselled Churchmen to do their utmost to strengthen the force of the Church party at the next election, which could not be far distant. [However pleased we should be to see Mr. Gladstone come over to our side, we do not think there is the least foundation for the above statements.]

Church and State in Switzerland.—An elderly lady named Linder recently bequeathed a fortune of about 11,000*l.* to M. Lachat, the deposed Bishop of Basle, for ecclesiastical purposes connected with his see. The ex-bishop and his advisers made haste to convert the money into portable securities, to be held by him as an individual. But the municipal authorities of Soleure were too prompt to allow of the completion of this act. They entered the official episcopal residence in search of the bonds, seized and put under seal all securities purchased by the bishop since he took over the legacy, and brought an action against him personally in the civil court for certain amounts named in the bequest which cannot be made up by the investments thus taken possession of. All the priests in the canton who signed the protest against the deposition of the bishop have been fined for disobedience as public functionaries; but these seem to have escaped more cheaply than their clerical brethren in the Catholic districts of Berne, who have been put out of their offices *en masse* for contumacy. The Grand Assembly of the Liberal Catholics at Arlesheim, in the canton of Basle (district) has decided to ask the Federal Council to pass a law restraining the claims of the Roman clergy and for the maintenance of order and peace in Switzerland.

The Madagascar Bishopric.—The following is taken from the *John Bull*:—At the monthly board meeting of the Society for the Propagation of the Gospel, on Friday afternoon, Prebendary Dalton in the chair, the question of the proposed bishopric for Madagascar again gave rise to a long discussion. A resolution was moved by the Rev. B. Compton, and seconded by the Rev. T. Arnott, in favour of the society proceeding at once to take steps for sending a bishop, notwithstanding the Foreign Secretary's refusal to allow a Royal licence. To this an amend-

ment was moved by the master of the Charterhouse, and seconded by the Rev. Brymer Belcher, postponing any decision till a reply had been obtained, but limiting the time to the next monthly meeting. Canon Gregory reminded the board that for some eight or nine years there had always been reasons of a weighty character to make the Church of England hold her hands. They must remember that the agents of Dissenting societies were taunting Churchmen at having to go to Parliament for leave to do their work, when they take care that leave shall be refused. They must, however, not do anything discourteous to the Primate, the president of the society, nor be so impatient as not to wait a due and proper time for an answer. But, on the other hand, the question must not be postponed to the Greek Kalends. The wording of any resolution should be such as to secure reasonable delay, but should provide against the old game of delay for months and years being practicable. Meanwhile, the London Missionary Society was sending out its secretary and picked agents; yet it had the audacity, while producing schism itself, to say to the Church of England, you shall not win the island of Madagascar to the Catholic faith; you shall not have the Church in its complete organisation. A long discussion ensued, in which the Rev. J. Oakley, Mr. Hughes, Mr. J. G. Talbot, M.P., the Rev. F. S. May, the Rev. T. Darling, the Rev. R. T. West, the Archdeacon of Bedford, Canon Harvey, and others, joined, and ultimately a resolution was drafted by Canon Gregory to the effect that the Secretary be requested to communicate with the Primate the desire of the society for a reply before the May meeting, and its determination not to allow the matter to be shelved. The Rev. G. H. Wilkinson made an urgent appeal for unanimity, saying that the question was really one of the freedom of the Church of England to develop her own spiritual life; and he was beginning to sympathise with the views of working men that the time of Parliament was occupied with matters of comparatively small moment, while things in which they were vitally interested were shelved. While deprecating the growing habit of speaking disrespectfully of the Bishops, he said that they were looking anxiously to their lordships to lead them; and if they did not, he trembled for the Church. An unanimous feeling was expressed in favour of sending a bishop, the only argument for delay being that of courtesy, and a desire to stand legally and ecclesiastically on secure ground, so as to act boldly. Several speakers expressed warmly their indignation at the influence of the London Missionary Society prevailing at the Foreign Office, and at the monstrous disgrace of the Church not only being at the beck and call of a minister, but having her chains dangled before her. The Rev. B. Compton hoped the month's delay would involve that of a year, and said with regard to his proposition as to consecration by bishops out of England being contrary to ecclesiastical usage, so were the whole circumstances. He believed there was nothing to prevent the Primate consecrating without the Foreign Secretary's leave; but he would not do so, nor would he take legal advice on the matter. His grace despaired of getting Earl Granville's consent, and he doubted if the whole power of the board would extract a reply from the Foreign Office. It was a growing fashion in high places not to reply. Canon Gregory's resolution was adopted.

Religious and Denominational News.

THE MISSIONARY ANNIVERSARIES.

Before this week shall have run out, the long series of our missionary anniversaries will have commenced. As usual, the Baptists will take the lead—a privilege they claim partly from long usage, but more from the fact that they were the first to commence the great Evangelistic enterprise of modern times. To-morrow the preliminary prayer-meeting will be held at the Mission House, to be presided over by Dr. Brock, deservedly one of the most respected ministers of the denomination. Next Lord's Day will be the "Mission Sunday," when ministers from all parts of the country will occupy the metropolitan pulpits; and on Thursday, May 1, the annual meeting of the mission will be held in Exeter Hall. From that day, and right on to the middle of July, with very few intervals, the various religious societies will each in turn render to the assemblies in London an account of their stewardship. Each will report the work done within its own chosen spheres of labour—the successes achieved; the difficulties still to be overcome; and each will insist upon the increasing claims it has on the prayerful and generous support of its constituents. Every devout heart must cherish the hope that all this will not be done in vain.

Twenty years ago, a little more than a fortnight was sufficient to exhaust the list of these annual meetings, whereas now it requires about *two months and a-half*. *Then*, the enterprises claiming Christian support were chiefly confined to the efforts made for the evangelising of the heathen world, so-called. *Since then*, not only have these increased and multiplied, but all kinds of missionary and philanthropic schemes have been set in operation with a view to the wants of the Continent of Europe, and those of our fellow countrymen throughout this land. The fact is significant in the highest degree, that there are now in active operation, in England alone, no fewer than between sixty and seventy organisations, created and supported with a view to the religious, social, and moral elevation and well-being of mankind. Add to them the various societies sustained by Protestant Europe and America, and then the number will be more than doubled.

We have reason to believe that the reports from all parts of the heathen world, about to be presented at the forthcoming anniversary meetings, will be of a hopeful character. The rapid change of religious feeling in idolatrous nations is not to be questioned. It has not, indeed, in every case, involved the adoption of Christian ideas: to a certain extent the change simply means the rejection of the old, though without the actual and manifest reception of the new forms of belief and practice. What has been done, however, is in the right direction, and is certainly due to the spread of Christian knowledge and the advance of Christian civilisation. The condition is, largely, one of transition. The world is being prepared to receive the good seed of revealed truth, but before this can be done, there is a necessary process to be accomplished of weeding out old errors. This has been, and is still being done, to a much larger extent than is commonly supposed.

Pending the statements about to be made as to the work of the past year, it may be as well to glance at the progress of mission work since the modern commencement of the great enterprise. It is only about *eighty years* since it began: not much more than the lifetime of a man, and a *very short time* as compared with what has been required for the successful prosecution of certain social and ecclesiastical reforms among ourselves.

To begin with this country and its relation to the work. Eighty years ago, what we may call the missionary *conviction* had to be infused into the conscience of British Christians: not only so, it had positively to be created. This was not due to the existence of more indifference or worldliness then than we find among ourselves now. It was rather the result of the prevailing views of Scripture truth. Worldly men sneered, it is true, but also devout men had their scruples and did not hesitate to express their dissent. The originators of missions were charged in solemn assemblies of God-fearing men with presumption, with rash interfering with the designs of Providence, and, with a grim kind of humour were told they might as well attempt a "turnpike road to the moon," as start on their Utopian errand. They had to begin by convincing men to whom the Gospel was their most blessed inheritance, and not a few of whom would have done battle for it to the death, that it was their duty to do their part, or rather, that they had a part to do in diffusing that Gospel abroad. *Now* all denominations of Christians have their missions; the whole country is divided into associations of churches for the purpose of raising funds, and receiving and diffusing information. No one section of the church refuses itself to the common work, and if, here and there, some isolated church should keep aloof, its conduct is considered unchristian, and almost a crime. So great is the change wrought, that speeches and sermons on the "theory of missions," and so forth, are out of date, and when offered to the Christian public are received with a certain impatience. The men who are now most readily heard are men fresh from the various fields, coming to tell their own tale of progress and hope.

All this is partly due to the fact that the aim and design of missions are being better understood, that is, in their evangelical simplicity. The Master's commission—"Go ye into all the world and preach the Gospel"—is felt to include the whole duty of the church, neither more nor less, incumbent upon all Christians, whatever view of *results* they may feel inclined to cherish. Of these results, men are still at liberty to think as they will; but that the *preaching* is obligatory, few are found to deny. The obedience of the church is regulated by the measure in which it performs this simple duty: a gracious, all-loving, and righteous God will take care of the rest. On this ground Arminians, Calvinists, Baxterians, and what not, meet in common agreement.

Again, with the diffusion of the missionary conviction has also grown the practical sympathy by which effect is given to it. At the outset, men would not give in support of a cause in which they but half believed or did not believe at all. We do not think that, even now, there is much room to talk of our *sacrifices*; still the spirit of liberality is spreading, and, what is almost as important, the habit of systematic giving. There has been, from the first, a steady advance in the funds of all our societies, and *this* year, we believe, it will be very marked indeed. The five leading societies contribute annually over *half-a-million* of money. True, this is only the cost of two ironclads, and is barely equal to the chartered charities of London alone; nevertheless, it is a great fact, and deserves to be thankfully acknowledged.

At the outset, as was natural enough, India was the chosen field for our English missionary societies. The difficulties which had to be encountered there were many and formidable. The idolatry of India was interwoven with the whole of its social life. Its institutions had never before been touched with a revolutionary hand, and so sensitive was the Government on behalf of its subjects there, that our first missionaries were not permitted to preach the Gospel within the vast territory under its rule. We cannot pause to give, in detail, an enumeration of the many obstacles which had to be overcome; they will readily enough present themselves to the memory of those who are at all familiar with the subject. But eighty years of work, self-denial, prayer, and patient waiting have now passed away, and now, although India is very, very far from being evangelised, the following, among other results, have been attained:—The whole of it is now open to the introduction of Christianity, without let or hindrance on the part of the home authority, which, at the present time neither gets nor gives a single penny in connection with the support of idolatry. All the fierce and destructive rites of heathenism are abolished by law, and not only so, but also by the force of growing public opinion among the natives themselves. Forty-three years ago Suttee was put down, to the saving of a vast amount of human life, since in Bengal alone ten thousand women annually were thus sacrificed. Infanticide for religious ends was also put down, as also the Churruk-pooja, or swinging, at the heathen festivals. The exigencies of civilised life are gradually destroying the influence of caste, and the pains and penalties attaching to change of religion have been reduced to a minimum. English ideas are everywhere spreading, and the advance of education is fast bringing science as well as revelation into the service of religious enlightenment. This last, we think, is the true explanation of that interesting and suggestive movement known as the *Brahmo Somaj*, which, commencing more than forty years ago with the labours of the famous Baboo Ram-Mohun-Roy, has gradually assumed shape, until now it is a powerful and wide-spreading organisation, with its own missionary projects too. The significance of the movement consists in this—that the educated mind of India is fast ceasing to be polytheistic, partly to become theistic, though no doubt, partly too, sceptic. Still, there can be no question that the tendency is upward, however short it may fall at present of the points to which all must devoutly hope it will reach one day. Its alleged hostility to Christianity is, we trust, somewhat exaggerated by the accounts we receive. We cannot persuade ourselves that the hand of God has not been in the movement, and we cherish the confident hope that the same hand which has been in it so far will lead it to yet the highest issues.

The progress of education is also telling in other ways. For instance, it greatly facilitates missionary labour. Only a few years ago, even in the great centres of population, English was so little known that our missionaries were under the necessity of immediately setting to work to learn the vernacular tongues. They were useless until that work was at least largely done, and the process occupied several of the best years of life. Now, in every large city or town Hindoos may be found in large numbers who speak and understand English well. In some instances, as we believe in Madras, there are thousands of educated people to be found who understand English as well as they do their mother-tongue. In the Mofussil, of course, the case is different, but we can send out earnest men any day, set them down in any one of not a few centres, and say to them—Learn the vernacular, for you will need that anyhow; but if you are pining for active work, and are eager to begin at once to preach the Gospel, do so; your audiences are ready to hand, who will receive and understand your message, though delivered in English speech. Again, this same influence is telling upon the female population of India. The desire that women should be educated is deepening and widening. Our various

societies have taken advantage of this, and hence the establishment of Zenana missions, which are one of the most promising and interesting features of this great work. We believe that about seventy thousand Hindoo women are now daily under instruction which is imparted to them by the wives and daughters of our missionaries, and such other helpers as are sent out especially for that purpose. Virtually, our Indian field is doubled, and we have now, not *one*, but *two* hundred millions of claimants there upon our Christian pity and zeal. Moreover, the teaching of the women entails that of the children, during the ages when these are under their mothers' care. Who can fail to anticipate the result? The population of India, ten years hence, will be leavened with the influences of Christian teaching to an extent never expected until now. Our view of that whole field is, that, although the work of preparation seems to have been slow, it has been much more considerable than has been commonly supposed: we feel now, with respect to that land, as on the eve of a history of surprises, which will develop sooner than we think.

If we turn from Continental to *insular* missions, the history of nearly the whole of them has been one of great success. In the West India islands, the Baptists have had the pre-eminence, whilst the Wesleyans and Independents have mostly shared the honours in the South Seas. The histories of Jamaica, the Bahamas, Madagascar, and certain groups of the Fiji Islands read more like romances than sober facts. Not a few of these scenes of of labour are so Christianised now, that it would be an insult to call them heathens. Numerous churches have been formed, many of them self-supporting, and under the care of an indigenous ministry; contributing help too for carrying the Gospel to the regions beyond—for instance, the Hawaiian group of islands, where *thirty-eight* per cent. of all the funds raised for religious objects find their way into the missionary treasury.

Besides all this, at the present moment, the whole world is open to the Gospel. Wherever explorers make discoveries, or penetrate into unfrequented regions, Christian teachers may now enter. Protestant missions in China pursue a safe course, in spite of the calamities which befell the Romanist missions at Tien-Tsin. Japan is open too, and in this interesting country all the political hindrances in the way of religious truth have recently been removed. The old nations of the Continent also have of late been blessed with a certain measure of freedom. Ten years ago the Bible was a prohibited book in Portugal and Spain. It is now freely and openly sold in the markets and thoroughfares of both countries. Last of all, and as the crowning achievment of the missionary enterprise of our own days, evangelical teachers of almost all our leading denominations are, freely and unchecked, preaching their faith at Rome.

No estimate of results would be complete which did not take into account the wonderful diffusion of the Scriptures in all parts of the world. Bible translation and dissemination are of the very essence of evangelistic labour. Eighty years ago, there were probably not fifty millions of people in the whole world in possession of the Word of God; and these were to be found in Europe and the United States. The whole heathen world was without the Bible. The very first missionaries sent out, very early turned their attention to translating Scripture in the various languages spoken in their fields of labour, and, nearly seventy years ago, the greatest of modern Christian institutions was established, viz: the British and Foreign Bible Society. Missionaries of all societies lent their aid to the great work, and now, as the result, the Bible, in whole or in part, is to be found in more than *two hundred* of the languages spoken among men, being thus brought within the reach of upwards of *eight hundred millions of human beings*. This astounding labour has been accomplished mostly by men unknown to fame, and who with the Bible, have also given a written language for the first time to many a nation and tribe; thus doing as the *common* work of everyday, what would have been held a thousand years ago as the achievement of heroes. Of course the circulation does not, and cannot at present, keep pace with the translation; but it is probable that all the Bible societies are together circulating some six or seven millions of copies of Scripture annually—that is, about twelve or fourteen copies per *minute*, the whole year round.

In summing up our impressions of the results of the period we have thus rapidly passed under review, we think we are warranted in affirming that these results have been more than the faith of the founders of missions had anticipated, as certainly they are more than the devotedness or self-sacrifice of the churches at home have given them a right to claim.

HERTS UNION.

The sixty-third anniversary of this association was held at Hertford, on Tuesday and Wednesday, April 8 and 9. On Tuesday morning a devotional service was held in the Congregational Church, when an address was delivered by the Rev. W. L. Brown, M.A., of Totteridge. On Wednesday morning the annual sermon was preached by the Rev. Arthur Mursell, of London, from part of Prov. xxiii. 10 "Remove not the old landmarks." At the luncheon, Mr. David Lloyd, of Hitchin, who has been treasurer of the union for seven years, was presented with a handsome silver salver as an expression of esteem for his services, as he was about to leave the country for a residence at Clifton. Mr. Pettinson, of Hertford, was appointed treasurer.

The annual public meeting of the union was held in the Congregational Church in the evening, when Mr. Lloyd, of Hitchin, presided. After singing and prayer, the Chairman said the Herts Union was established for the purpose of propagating the Gospel, and since its formation some sixty or seventy years ago much good had resulted from its working. It aimed at two things: first, it gave grants to the smaller and weaker churches of the country, and which, without its aid, would be unable to have an educated ministry amongst them; and second, it sought to send missionaries and evangelists amongst those villages which were without the means of grace. The union was, therefore, a home missionary society; and, strange as it might seem, yet it was the none less true, that such an agency in the present day was very much needed in this county. They wanted to put out the powers of the union on an extended scale, for never was the cry for help from perishing souls more urgent or more frequent than at the present time. Roman Catholics were doing their work, and semi-Catholics were doing their work, both striving unceasingly; and therefore the union had need to avail itself of every means, so that it might use every effort to counteract such agencies, and give men around them a true knowledge of the Gospel. (Hear, hear.)

The Rev. D. Davies, the secretary of the union, then read the 63rd annual report. From the five preaching stations of the union favourable accounts had been received, and the Evangelists were performing well their difficult work. The income for the year amounted to 412*l.*, and the expenditure had been very nearly 300*l.*

The report was adopted and ordered to be printed and circulated in the usual way, and the officers for the ensuing year were appointed. Addresses were given by the Rev. T. Peters, of Watford; Rev. F. Edwards, of Harlow; Rev. T. Watts, of St. Albans; and several other ministers.

HANTS CONGREGATIONAL UNION.

The meetings in connection with the above union were held on Tuesday and Wednesday last week, and were of peculiar interest and importance, from the large and influential attendance, and the special fitness of the addresses delivered. Tuesday was devoted to subjects bearing upon Sunday-school work. A discussion upon "Special Evangelistic Services for Children—their Permanent Effects," was sustained by the Revs. D. Thomas (Portsea), W. H. Jellie (Gosport), Craig (Shanklin), Walker (Andover), Messrs. Dowman and J. W. Blake. The Rev. M. Newland read an impressive paper upon "The Direct Work of Teachers upon their Scholars," which brought to a close the afternoon meeting. Tea was provided in the schoolroom. In the evening meeting the Rev. Mr. Stribling, of Southampton, introduced an interesting subject, "Week-day Services for Children." Mr. S. B. Fryer also read a paper upon "Sunday-school Teaching, its Aids and Incentives." A discussion followed of an interesting character.

The meetings on Wednesday were well attended by ministers and delegates. The chairman, the Rev. N. H. Jellie, delivered an address on "Our Attitude as Free Churches in this Changeable Age." He said the age is being continuously supplied with novelties. The domain of science has been overrun with them; ancient dogmas have yielded to them, and ancient articles of faith have been thereby assailed. From the protoplastic theory of life to the latest views of the source of natural selection we have been led away to issues revolutionary to many time-honoured ideas. In speculative theology Tractarianism had scarcely abated its fervour before Voyseyism sprung into the front, and our faith in prayer was challenged by Professor Tyndall, while Dr. Matthew Arnold supplied us with a "new reading of the Bible," in which much of Christian revelation was sacrificed. The æsthetics of Christianity have been invaded by novelties of which Ritualism is the most serious expression. Vital doctrines of Christian theology have been assailed by German mysticism, French sentimentalism, the superstitions of Anglicanism, and the speculations of science. These are among the old things which are being disputed and disregarded, and we are asked to join in yielding up the old for the new. But while they were ready to surrender rigid ideas of verbal inspiration and stern adherence to the cumbrous theology of olden times, they claimed that, as a system of church life and Christian teaching, Independency is the truest conservator of the ancient faith. Among no churches is the Gospel more simply, ardently, and effectually preached than within the free churches of our land. When disestablishment came, whatever changes might result to the other denominations, as Congregationalists they felt they must take their stand on these points:—

(1.) We cannot give up our church vitality and must insist on a spiritual standard of qualification for membership and the sole authority of the Church in the administration of her own affairs. The higher law over the Church must be from within, and not from without, for "One is our Master, even Christ." (2.) We cannot give up our evangelical creed. "Jesus Christ and Him crucified" must be our theme and theology. The doctrines of the atonement and justification must be maintained in the face of ritualistic theories—that of the Trinity in distinction from Unitarianism, and that of the complete redemption of man by the Saviour's one offering in opposition to Sacramentarianism. (3.) We cannot change the essential features of our mode of worship; and, believing as we do that the people are to worship, and not the minister alone, as if he were a priest, nor the choir alone, as though psalmody were an entertainment, we adopt a style of service in which all may devoutly join. We may have to concede something in the direction of responsive worship, that the voice of the people may be heard in prayer as well as in holy song; but on the spiritual and congregational aspects of our services we take our stand. (4.) We cannot surrender our voluntaryism. Though the principle be imperfectly developed, there is not a minister among us who would take a forced subscription from the people either in tax or time. We shall rest on the free-will offerings of our congregations, and their sacrifice of love both for the maintenance of the ministry and the working of the churches. (5.) We cannot surrender our order of officers, but shall perpetuate the apostolic appointment of bishops and deacons. Plymouth Brethrenism would sweep away all offices, with officers; but we, while developing lay agency, keep intact the valid and inspired authority of our existing church officers, preserving the church's right to the election of its own officers, in distinction from those systems which give the power of appointment to others irrespective of the church. (6.) We cannot give up the Bible as the one source of inspired teaching and the treasury of human faith. To it will be our appeal against Papal assumption or Ritualistic dogmatism. We are satisfied with it, and we want to have no more. We have a faith which must be defended in an age of corruption. It is to us more than pulpit creed; it is a personal life. It makes Jesus the dearest name cherished in our hearts and uttered by our lips, and we cannot let that name be silenced, or its glories be shadowed, or its preciousness be lost to man. We therefore preach Jesus.

The business of the union was then proceeded with, and a letter of sympathy was sent to the Rev. J. Fletcher, who was suffering from indisposition, and the Rev. H. H. Carlisle was requested to fulfil the duties of secretary for the remainder of the year. At the dinner, to which about 150 persons sat down, after the usual loyal toasts, the Rev. T. March, of Southampton, proposed "Our Party Leaders." A Conservative Dissenter was a rarity, and Congregationalists were for the most part Liberals. As such they looked upon Mr. Gladstone as one of their most prominent Parliamentary leader, if not the most prominent. He thought Mr. Gladstone had been too much abused of late by Nonconformists. Some spoke as if, when they placed him in power, they extracted from him a promise to carry out all their wishes; but no such pledge was given; and his own idea was that they must not look upon him as a Nonconformist but as requiring a little Nonconformist education. (Laughter.) Who were their educational leaders in the House of Commons? They could not look upon Mr. Forster as representing their views; but he thought they might speak of Mr. Dixon in the House and Mr. Dale out of the House, as representing what they felt. (Hear, hear.) They must look to Mr. Lowe as their financial representative. They all knew that Mr. Lowe, with two other individuals, had been burlesqued, and that in a certain play entitled "Happy Land," he was represented as giving "here a kick, there a kick, and everywhere a kick;" but, reading the account of the Budget, he was disposed to think that he gave "here a gift, there a gift, and everywhere a gift." ("Hear, hear," and laughter.) As to their ecclesiastical leaders, he had but to mention the name of Edward Miall. (Applause.) He was a man whose calmness and logical force had been acknowledged in the House, and unquestionably he was doing much to mould opinion in the House of Commons. He alluded in terms of admiration to Mr. John Bright, and mentioned the names of Messrs. Morley and Richard as worthy of honour. Other toasts followed; and the Revs. W. Robertson, J. Fuller, S. Pool, A. Johnson, H. H. Carlisle, and J. E. Flower delivered addresses.

In the evening the friends assembled in the chapel, and the Rev. R. A. Davies, of Ventnor, preached from Luke ix. 29. The Rev. H. H. Carlisle presided at the administration of the Lord's Supper, with which the proceedings of the union were brought to a close.

CHESHIRE AND LANCASHIRE CONGREGATIONAL UNIONS.

We have also received reports of the annual meetings of the Cheshire Congregational Union and the Lancashire Congregational Union, but space will not allow of dealing with them at any length. The former was held at Cheadle, and was largely attended by ministers and delegates. The chairman, the Rev. T. M. Herbert, M.A., of Cheadle, delivered an admirable address, which went at length into the position of the Congregational body in relation to

the Established Church and especially the education question. We regret that we cannot quote from it. The report read by the secretary was an able and exhaustive document, and showed an expenditure of about 500*l.* It was resolved to set apart the last Sunday in April as a day of special prayer. Petitions to Parliament were adopted against the 25th section of the Education Act, and in favour of Mr. Miall's motion for the disestablishment of the Churches of England and Scotland.

The annual meeting of the Lancashire Congregational Union was held on Wednesday and Thursday at Ashton-under-Lyne, and was preceded on Thursday evening by a service in Ryecroft Chapel, when the Rev. A. Hannay preached a sermon. At the meeting on Wednesday, the Rev. Caleb Scott, LL.B., president of the Lancashire Independent College, occupied the chair, and delivered the inaugural address, which dealt with the inquiry, what direction their efforts as churches, and especially as ministers, to increase their spiritual power, must take. A cordial vote of thanks to the chairman was moved by Alfred Barnes, Esq., and seconded by the Rev. J. Williamson, of Stalybridge. The Rev. E Gough then read a paper on the use of catechisms in religious education; and it was followed by a discussion, in which the general feeling was unfavourable to the use of catechisms, but favourable to catechetical instruction. A petition in favour of Mr. Miall's motion was adopted on the motion of the Rev. W. Hewgill and Mr. Charter, of Southport, and a committee was appointed to draw up a petition in favour of the amendment of the Education Act, 1870, and for the repeal of the 25th clause. In the evening the yearly public meeting was held in Albion Chapel, when there were a large number of ministers and friends present. The chair was taken by Hugh Mason, Esq., who addressed the meeting at some length. The Rev. J. Gwyther, of Manchester, read the report, which showed that, including the evangelistic districts, there had been forty-four stations under the care of the executive committee, and that the attendance at these several places of worship averaged 5,560, equivalent to 8,350 worshippers on the whole, besides 8,000 Sunday-scholars. The Rev. R. M. Davies stated that the income of the chapel building fund had been 4,111*l.* Addresses were then delivered by the Rev. A. J. Bray, on "The Spiritual Life of our Churches," by the Rev. G. H. Brown, of Eccles, on "Congregational Church Principles — their Catholicity," and by the Rev. J. M. Stott, of Blackburn, on "Religious Revivals." On Thursday the annual business meeting of this union was held in Ryecroft Chapel. W. Armitage, Esq., the treasurer, reported that the amount expended on the work of the union in aiding churches and supporting evangelistic stations had been 2,589*l.*, and that 2,402*l.* 12s. 3d. had been received in collections and subscriptions. Grants were made amounting to 2,452*l.* to fifty-two stations in different parts of the county. The general treasurer and secretaries received cordial thanks, and were reappointed to their offices.

The late Mrs. Hill, of Bristol, has bequeathed £500, free of legacy duty, to the mission fund of the United Methodist Free Churches.

The Rev. W. H. Denovan, pastor of the Congregational Church, Tintwistle, having during the past three years passed the seven terminal examinations at Trinity College, Dublin, has passed the final University examination for the degree of Bachelor or Arts.

THE LONDON CONGREGATIONAL UNION propose holding an inaugural devotional meeting on Tuesday evening next, at which the Rev. J. C. Harrison will deliver an address. Further particulars will be found in our advertising columns.

TORQUAY.—BELGRAVE CHURCH.—The anniversary services of this place of worship were held on Sunday, the 13th, when sermons were preached to large congregations by the Rev. N. T. Langridge, minister of the church. The collections for the day amounted to 43*l.* 15s. 11d.

BURTON-ON-TRENT.—A series of interesting services have just been held in connection with the opening of the new Sunday-schools and reopening of the church, High-street, Burton-on-Trent. Sermons were preached by the Revs. E. Mellor, M.A., D.D., of Halifax; H. Tarrant, of Leeds; T. W. Aveling, of London; R. Halley, D.D., of London; and Newman Hall, LL.B. Collections were made towards the building fund amounting to 90*l.*

ORPHAN WORKING SCHOOL.—On Sunday, the 13th instant, two sermons were preached by the Rev. J. C. Harrison, at Park Chapel, Camden-town, in behalf of the Orphan Working School, Haverstock-hill, which resulted in a collection of more than 40*l.* to the charity. A number of the children were in attendance, and sang in their usual sweet style. On Sunday, the 27th inst., two sermons will be preached at Harecourt Chapel, Canonbury, in behalf of the same institution. The Rev. Dr. Raleigh will preach in the morning, and the Rev. Henry Simon in the evening.

PERSHORE.—A service in connection with the recognition of the Rev. R. C. Page (formerly of Bristol College) was held, on Tuesday afternoon, April 15, at Broad-street Chapel, Pershore. The Rev. R. F. Guyton, of Chepstow, read the Scriptures. The prayer was offered by the Rev. R. Vaughan Pryce, M.A., LL.B., of Worcester; after which the Rev. F. W. Gotch, LL.D. (President of the Bristol College), delivered the charge to the minister from 2 Cor. iv. 1; and the Rev. R. P. Macmaster, of Bradford, preached to the church from 1 Cor. xvi. 10. In the evening, a public meeting, presided over by Henry Hudson, Esq., J.P., was held in the chapel, when addresses were delivered by various ministers and friends.

NEW BAPTIST CHAPEL AT WANDSWORTH.—A new Baptist Chapel, situated in the Wandsworth-road, was opened on Thursday by Mr. C. H. Spurgeon. The chapel is one out of a number which the Baptist Association engage to build annually. The site has been provided, at a cost of 1,500*l.*, by the elders of the Metropolitan Tabernacle; the cost of the building itself being 3,100*l.* Of this sum the association has contributed 1,000*l.*, and Mr. Spurgeon has raised 600*l.*, leaving 1,500*l.* to be made up. The chapel is a handsome and commodious structure, capable of accommodating 1,100 persons, the builder being Mr. Higgs, of Lambeth, builder of the Metropolitan Tabernacle. Besides Mr. Spurgeon, the Revs. E. Henderson (pastor of the new chapel), W. J. Mayers, J. Soule, and others, addressed the meeting.

DEPTFORD.—On Wednesday last week an interesting meeting was held in the High-street Congregational Church, Deptford, to welcome Mr. Samuel Holmes, late of Hackney College, as pastor of the church. After tea the public service was held in the spacious and beautiful chapel. Mr. Roberts presided. A brief statement of the history of the church was read, showing a succession of faithful ministers since 1687, and grateful testimony was borne to the Rev. John Pulling, who, after thirty-nine years' labours, has recently retired. The circumstances which had led to the election of Mr. Holmes were then narrated, after which he gave a suitable reply, and was warmly welcomed by the congregation. A letter was read from the Rev. William Gill, the former pastor of Mr. Holmes, expressing his conviction of Mr. Holmes's call to the ministry of the Gospel, and his satisfaction that he had accepted it. The church and its new pastor were addressed by many ministers of the neighbouring churches, among whom were the Revs. Morlais Jones, B. Waugh, Thos. Sissons, R. T. Verrall, and the Rev. Arthur Mursell.

GREAT HARWOOD.—Mr. J. Preston, of New College, London, was recognised on Good Friday as the pastor of the Congregational Church, Great Harwood. The Rev. A. Foster, M.A., of Blackburn, conducted the devotional service; the Rev. J. Stroyan, of Burnley, gave an address on Congregational principles; the Rev. E. Heath, of Mill Hill, Blackburn, asked the usual questions; the Rev. G. Berry, of Darwen, offered the prayer; and the Rev. Professor Newth, M.A., Principal of New College, gave the charge to the newly-appointed minister. The Rev. W. Hodges, of Preston, the Rev. J. McDougall, of Darwen, and the Rev. W. Fuller (Baptist), of Clayton-le-Moors, were also present. At the close of the service, lunch was provided in the schoolroom. On Saturday, a public tea-meeting was held, after which addresses were delivered by the following ministers from Blackburn:—The Rev. E. Heath, on "Independency Past and Present"; the Rev. J. McEwan Stott, M.A., on "True Church Prosperity"; the Rev. A. Foster, M.A., on "The Dissenting Ministry"; and the Rev. J. Byles on "The Church and the Sunday-school." The meeting was also addressed by the Rev. W. Reid, of Nelson, and the Rev. W. E. Coller, formerly of New College, and now of Blackburn. On Sunday morning Mr. Preston preached his introductory sermon, and in the evening the Rev. J. McDougall, of Darwen, preached to the church and congregation. Much interest was manifested in the services, all of which were well attended.

THE BUTCHERS' TEA-PARTY AT THE METROPOLITAN TABERNACLE, inaugurated by Mr. Henry Varley some eight years ago, was held on Tuesday last week. The entertainment took place in the lecture-rooms, class-rooms, schoolrooms, and offices below stairs, which were crowded. Subsequently they filled the area of the Tabernacle, while the galleries were crowded with a mixed audience. Mighty was the cheer when Mr. Spurgeon and Mr. Varley ascended to the rostrum to open the public meeting which was to supplement the tea. Twelve hundred butcher-men singing in full volume of sound, and perfect tune and time, "There is a fountain filled with blood," was at least a novelty. The hymn was followed by a prayer from Mr. Spurgeon, a prayer adapted to the comprehensions of the congregation. It had much reference to the market-place and its idlers, and inculcated the necessity of honesty and industry in it. The rev. gentleman invoked a Divine blessing upon the shambles, and asked that, though some of his congregation might be drivers of bullocks, they should not live or die like brutes. A master butcher named Venables came forward when the speech-making began, and, as the product of pence subscriptions from the working men of the trade, presented Mr. and Mrs. Varley and their son with some handsomely-bound books. Then came sensible addresses of thanks and advice from Mr. Varley. The speaker who succeeded him was introduced as a gentleman who could either kill a pig or preach a sermon—as the Rev. W. Cuff, once a student at the Pastor's College, now a Baptist minister in the country. It was, of course, Mr. Spurgeon who in this quaint style described the young speaker. Mr. Spurgeon, after a few amusing anecdotes, made a serious appeal to the butchers not to lose sight of the paramount claims of Christianity, enforcing it by a happy reference to what once took place at the Smithfield they knew so well. If the Jehus of the trade, as he called them, only took the advice he gave in the matter of cart-driving, the hospitals would have less work, and the list of fatal accidents would be minus numerous entries. All the speakers were listened to attentively, and a more appreciative audience no speaker could have.—*Daily News.*

Correspondence.

"ARDENT ECCLESIASTICS."

To the Editor of the Nonconformist.

SIR,—As one quoted in your last number by the above title, to which I have not the slightest objection in the world, allow me, I beg, to protest with all my might against being also classed among believers in the case of recovery from lockjaw by elevation of the Host. The *Nonconformist*, except only in the matter of statistics, is as just and fair as the Anglican papers, and would not willingly lump together in a *rudis indigestaque moles* men who distrust Mr. Disraeli on different and almost opposite grounds.

It would be unbecoming to ridicule even that superstitious caricature of true faith which can believe in the lockjaw or the Lady of Lourdes' miracles. But there are people in the world, and in the Church too, who wish to be credited with nineteenth century common-sense, even though they may be in the same boat with more enthusiastic "believers."

Having, unfortunately, no regular opportunity of seeing your paper, I do not know whether you have quoted me by name, or whether you have only given my words. But on reading the enclosed extract from the *Aylesbury News*, you will understand and appreciate my anxiety.

I am, Sir, your obedient servant,
S. B. JAMES.

Northmarston, April 21.

[No personal reference was made to Mr. James, though his words were quoted. We have ventured to send our clerical correspondent a copy of our last Statistical Supplement, that he may have a better opportunity of judging of our justice and fairness in that matter than he seems hitherto to have had.—ED. *Noncon.*]

THE CLERGY AND THE BURIAL OF DISSENTERS.

To the Editor of the Nonconformist.

SIR,—A young man named Charles Barter died at Highcliff on the 5th inst. This village is about three miles from Christchurch; has a church, burial-ground, and an incumbent who, in connection with the burial of the young man, has displayed an amount of bigotry that would not have disgraced any priest of the age of Queen Mary. On Tuesday, the 8th, by consent of the incumbent, the corpse of the young man was taken to the churchyard by his friends. When they arrived at the church gates, the incumbent sent to them and informed them that he should not, upon any consideration, allow the corpse to be taken into the church. He did, however, put on his surplice, precede the corpse to the grave, and—whether legally or not—read a selection from the burial-service—and left. This action on the part of the clergyman could only have been because the young man was a Dissenter—although he has, by thus acting, insulted the friends of the deceased, members of his own congregation. There was not even the excuse that the young man's character was questionable, for he had lived a consistent life, and died a Christian's death, witnessing a good confession in the presence of many godly people who had visited him; besides which, he would have been ere now a member of the Congregational Church at Christchurch but for his last illness—having been proposed a member in January last, for election in February. It is such acts of bigotry as this that show the necessity of the passing of Mr. Osborne Morgan's Bill. It is sometimes said by the opponents of that bill that if it passes it will lead to unseemly exhibitions in the churchyard. But, I ask, can anything more unseemly or indecent than this ever be perpetrated? It cannot be; and the sense of justice existing in the country will, I am assured, be sufficient to alter the law, so that the feelings of the friends of deceased persons may not be tortured at the most trying moment by such displays of unfeeling bigotry as that I have described.

Yours,
AN ENGLISHMAN.

Times Office, Christchurch, April 14, 1873.

To the Editor of the Nonconformist.

SIR,—On Monday last the first interment took place in what is called the unconsecrated part of the graveyard belonging to St. Paul's, Cross-lanes, Newport. The public are already familiar with the consecration, desecration, and re-consecration acts connected with the said burial ground. It now appears that the ordinary churchyard gate is too holy to allow a Christian of another denomination to be carried through its portals to her last resting-place, and so a portion of the wall enclosing the grave-yard was broken down that Dissenting feet might not pollute the ground devoted exclusively to those persons who are buried according to the rites of the Church of England. It has been rumoured that the Dissenters refused to pass through the church-

ground on their way to the grave, and that this expedient was resorted to accommodate their scrupulous consciences. The consideration of Churchmen for Dissenting consciences has become something remarkable of late; but the public know pretty well that the whole of sectarian fastidiousness is not monopolised by the Dissenters, and in this case the friends of the deceased were much pained to find that they were not permitted to enter by the accustomed gate into "God's acre." Had another been previously put there, and a proper pathway made, it would not have seemed so invidious as it appeared when the mourners had to enter between the broken wall, but Dissenters are supposed to submit to any insult from the authorities of the dominant and domineering Church. Quite on a par with the foregoing is the fact that permission was sought, and obtained, for the bell to be tolled at the funeral, and the money paid for it to the burial board, but for some reason or other the bell was *not* tolled. We hope there will be honesty enough on the part of the parties concerned to refund the money. This, Sir, is a specimen of Christianity of the nineteenth century, as exemplified by the Established Church of our country. Can we wonder there is a feeling growing, deeper and wider every day, to disestablish that Church whose officials can conduct themselves in such a manner, and on such an occasion towards members of other Christian communities?

I am, Sir, &c.,
J. HORWILL,
Bible Christian Minister.

Newport, April 10, 1873.

P.S.—It is but fair to add that since the above was written I have been informed that, on application, the same evening or the day after the funeral, the money was refunded which had been paid for the tolling of the bell. St. Paul's, I believe, is a district church in Whippingham parish.

THE CHARITY ORGANISATION SOCIETY.

To the Editor of the Nonconformist.

SIR,—The efforts of the Charity Organisation Society to reduce to order the chaotic condition of our metropolitan charity have already met with ample recognition from the press; but a clear statement of the financial wants of the Society, and the resources on which it has to rely, has never been put before the public. This we now ask your permission to do in as brief a compass as possible, stating broadly the objects of the Society, and the purpose for which funds are wanted.

It had long been clear that it was not money which was needed to relieve the distress of the metropolis, but method in its distribution. It had also been proved again and again that owing to this want of method, much of the money given by the charitable so fostered improvident habits as to create the distress it was meant to relieve. At one moment the public was startled by revelations of appalling destitution, and at another warned by a few significant facts—such as the influx of large numbers of the mendicant classes into districts where almsgiving was known to be abundant—that its charity was flowing too fast and freely. What was to be done to remedy such a state of things? Obviously what was wanted was order, method, and discrimination in the distribution of charity, and co-operation among the distributors of it. Hence, then, sprang into existence a Charity Organisation Society—a society which should discriminate between the deserving and the undeserving, pointing out on the one hand to the benevolent, the striving industrious families smitten down by temporary illness, and needing timely aid to save them from sinking: and, on the other, detecting and exposing those who trade on the appearance of misery, and make a living out of imposture.

Such was the idea which gave birth to the Charity Organisation Society. Here is its machinery. A committee in every poor-law district in London, composed of clergy and ministers of all denominations, guardians of the poor, and others who are working among the poor, and have time to give. Attached to each committee, and superintended by an honorary secretary, paid agents, whose business it is to make a searching inquiry into the antecedents and actual condition of applicants for assistance, and to submit the result to the committee for decision; and, lastly, a central council, composed almost entirely of representatives from the district committees, whose function it is to secure uniformity in action among them, and on its own behalf to attack those causes of pauperism and abuses of charity which touch the metropolis as a whole, and cannot be effectually dealt with by any local committee.

To carry out the programme was a work of some difficulty. Those accustomed to work alone had to be persuaded to act in concert; the benevolent had to be convinced that they must also be judicious, and that impulses of charity must be directed by careful study of the wants and circumstances of the poor. But the preliminary work has been done. There are committees—numbering thirty-four in all—in every district of London; and a considerable degree of success has attended the work of those which are situated in the wealthiest districts, and are thus able to secure adequate support in their own locality. In like manner, the framework of a council and an organising department or the aid of struggling districts has been set up, thanks to a guarantee fund subscribed by several noblemen and gentlemen, supplemented by sundry subscriptions and donations.

But the formation of this machinery is not all; it must be sustained and made more efficient.

The poorer districts must not be allowed to suffer by reason of their poverty, and where, as is often the case, the local resources are insufficient by themselves for the thorough carrying out of the work, they must be supplemented by the wealth of other parts.

To equalise in some measure the working power of the different district offices is one object of this appeal. We want to raise the committees in the poorer districts to the level of those in the richer; to give a firm standing-ground to all who desire to labour among the poor, and to make it possible for them to work without seeing their efforts frustrated by imposture, and their charity thrown away on the worthless.

We also appeal for funds for the council. The guarantee fund on which it has mainly relied comes to an end in June, and it is now for the public to say how far it is worthy of support. It has the important function of securing uniformity among the local committees, without which divergent practices would be sure to spring up, and the very idea of organisation would ultimately be defeated. It also occupies itself with the larger questions which concern the poor of London. In its relation to the metropolitan charities it has endeavoured to bring about an improvement in the voting system, adopted (of necessity, as is supposed) by so many of them; it has taken up the question of gratuitous hospital (out-patient) relief, and promoted, in concert with leading members of the medical profession, the establishment of provident dispensaries; it has suggested improvement in the Post Office Savings' Banks; it has attacked the question of vagrancy, with the assistance of representatives from all the counties in England, and has exposed, by a series of successful prosecutions, the scandalous frauds of some who have been preying extensively upon public and private benevolence. In relation to the education of the poor, its aid through its district committees in verifying the alleged inability of parents on grounds of poverty to send their children to school has been sought and made use of by some of the divisional committees of the school board; and, lastly, it has still plenty of similar work before it if adequately supported and enabled by the public to retain the services of men of first-rate ability.

Subscriptions towards the expenses of the council can be paid at the central office, 15, Buckingham-street, Adelphi, W.C., or to the account of the Charity Organisation Society, at Messrs. Coutt's and Co., W.C. Contributions for the poorer district committees can be paid to the district committee of aid fund of the council.

We are, Sir, your obedient servants,
J. LONDON, President.
LICHFIELD, Chairman of Council.

WORK AND PRAYER.

To the Editor of the Nonconformist.

SIR,—Your correspondent "J. W." takes exception to a sentence or two in my letter of the previous week. As I wrote that letter in the fullest sense advisedly, I must demur to my critic's ruling in the matter. It has been my lot to attend prayer-meetings during the last twenty years, perhaps more regularly than most actively engaged Church members. I am not therefore ignorant of their worth, and in penning the sentiment objected to by "J. W."—"without the resolute determination to act, it will be worse than useless to heed the lazy call to prayer,"—I certainly had no intention of speaking disparagingly of the high privilege of final appeal to Heaven. I hold prayer to be at once a solemn duty and a priceless boon. But like other good things, it is only good in its proper place. And this is the teaching of my letter. I have observed that alongside of the prayer-meeting, practical abuses and the grossest inconsistencies have flourished. The utterers of the most unctuous prayers have not usually been the men who were foremost in the battle for human rights. The seraphic fervour of the sanctuary is but rarely borne out by the every-day life. Indeed, there has seemed to me an atmosphere of unreality pervading all such public devotions, and I have a thousand times felt the point of our Lord's injunction—"When thou prayest enter into thy closet," &c.

Let me illustrate my meaning by a case in point. The other day, at a meeting of the highway board of a certain parish, it was unanimously determined to dismiss from employment all labourers who had joined the National Union. Now, on that board were men who for a quarter of a century have been universally known as prominent religionists—the "praying men" of their respective communities. Often have I in years gone by been lifted by their devotional ardour into a very exalted frame of mind. And this is the outcome of their zeal—petty tyranny that an Eastern despot would blush at! Poor men with wives and families dependent on them are ruthlessly driven forth from their livelihoods simply because they have had the manliness to unite together in an effort to deliver themselves from their Egyptian bondage! "You little think," wrote a noble-hearted Congregational minister to me some time ago, "what you are demanding of us when you ask the pastors of rural churches to help the poor labourers in this struggle for social elevation. *I have done it, and the cost has been my charge, which I have had to resign.*"

These are the premises of my argument for substituting for the well-worn formula "Let us pray," the more difficult one "Let us act."

I see all around me a vast mass of unregenerate humanity tending with awful gravitation towards the pit. By beer, gin, and tobacco I find myriads of my countrymen hurled headlong to perdition, and from the brewers of the beer, the distillers of the gin, and the retailers of the tobacco comes the sickly call to prayer. I must persist in calling the challenge a "lazy" one. There is a previous question to be moved. The demand of the Supreme Power is, "Cease to do evil. Learn to do well;" and then fall down on your knees and pray.

Let Christian masters recognise their obligations to those whom they employ. Let wealthy Christians bridge over that yawning gulf which separates them from the poor. Let talented Christians go forth and proclaim amongst those worst of heathen—the people at their back doors, in their factories, and in their fields—the gospel of God's grace. Let this be done, and no call to prayer will be necessary.

The finite struggling with infinite wretchedness, suffering, and sin will instinctively turn to the Omnipotent for help. And *such* prayer it will not be beneath the dignity of the Most High to answer. The Divine hand which rescued the sinking Peter will succour the toiling saint. The Power which crowded the Galilean fishermen's nets will be vouchsafed to our thousands of fishers of men who have "toiled all night and caught nothing."

I respectfully submit these somewhat hastily-written thoughts to the consideration of my unknown friend, "J. W."

A. C.

THE TWO YORKSHIRE COLLEGES.

To the Editor of the Nonconformist.

SIR,—Mr. Clapham's statement that "the decision of the constituents of Rotherham College has now rendered the erection of two colleges necessary" is certainly not fair to Rotherham, nor is it quite ingenuous. In reality, the persistent selfishness of the Airedale constituency, or rather of a few members of it, has forced the Rotherham friends to build for themselves; and to blame Rotherham is neither kind nor just. Some ten years ago the united committee of twelve from each constituency agreed unanimously to recommend Potter Newton as the most suitable site for an amalgamated college, and prepared a scheme for amalgamation. This proposal Rotherham accepted in its integrity, but Airedale rejected it, although it was unanimously recommended by the Airedale twelve. Since that time the question has been frequently discussed, but the result has always been that while Rotherham was willing to remove to any really good site, whether "in or near Bradford, or elsewhere," Airedale would never consent to leave Bradford, or, in plainer words, Airedale would consent to nothing but the complete absorption of Rotherham—tutors, students, endowments, constituency, history, name, and everything. And yet after this Mr. Clapham tells the public that the decision of the constituents of Rotherham has necessitated the erection of two colleges. He might as well have said that the decision of a salmon not to be caught had rendered it necessary for the angler to have something else for dinner. No doubt the refusal of Rotherham to be simply gobbled up by and in Airedale, and our determination to build a new college at Rotherham, since Airedale will not agree to amalgamation anywhere but on an unsuitable site in Airedale, will issue in the erection of two colleges; but let a really eligible site be chosen, whether in Bradford or elsewhere, the best that can be obtained without reference to local prejudices, and I believe that even yet the Rotherham constituents would gladly amalgamate, although they have already bought land, agreed upon plans, obtained large subscriptions, and advertised for tenders. I am, myself, strongly in favour of amalgamation if a suitable site can be agreed upon; but the proposals of Airedale are so thoroughly unjust, selfish, and inconsistent with the real interests of the proposed amalgamated college, and of the denomination, that they ought not to be accepted, and will not be. I wish, Sir, that you could prevail upon the Yorkshire churches to take up warmly the question of amalgamation, and to insist upon its being carried out at the best place, wherever that may be; for two new colleges will be a fatal blunder. But it must be done at once; for most likely the Rotherham College will be commenced this summer. You are yourself a Bradford man; but I am satisfied that you are sufficiently unprejudiced to see that the Rotherham constituents are in no way to blame for the apparently inevitable calamity. They are forced to build, for Airedale refuses to amalgamate; and they are forced by the condition of the College to build at once.

I am, Sir, yours respectfully,
Bury, Lancashire. A. B.

NONCONFORMISTS AND THE TEMPERANCE QUESTION.

To the Editor of the Nonconformist.

SIR,—I beg to thank you for inserting in your last issue my letter drawing the attention of the Congregational Union to the desirability of taking up the subject

of intemperance. I shall be further obliged if you will allow the subjoined communication from Sir Henry Thompson, F.R.C.S., to the Archbishop of Canterbury to appear in your columns. Such valuable testimony from one at the head of the medical profession is certainly an additional reason why all sections of the Christian Church should at once resolve to do all that is possible not only to discountenance the drinking habits of our country, but to drive intemperance from our land. I also take the opportunity of thanking you for your very effective leader on this great question and am glad to find that the *Nonconformist* gives no uncertain sound.

I am, Sir, yours truly,
M. B. SUTTON.

Roseneath Villa, Dartmouth Park Hill, N.
April 19, 1873.

Sir Henry Thompson writes:—

"I have long had the conviction that there is no greater cause of evil, moral and physical, in this country than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of. Such, at all events, is the result of observation during more than twenty years of professional life devoted to hospital practice, and to private practice in every rank above it. Thus I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate. Whatever may be said in regard to its evil influence on the mental and moral faculties, as to the fact above stated I feel that I have a right to speak with authority; and I do so solely because it appears to me a duty, especially at this moment, not to be silent on a matter of such extreme importance. I know full well how unpalatable is such truth, and how such a declaration brings me into painful conflict—I had almost said with the national sentiments and the time-honoured and prescriptive usages of our race. Cherishing such convictions, I rejoice to observe an endeavour to organise on a large scale in the National Church a special and systematic plan for promoting temperance, and I cannot but regard this as an event of the highest significance. I believe that no association in this country has means to influence society in a favourable direction at all comparable to that existing in the English Church, and the example and teaching of its clergy may do more than any of the other associations which have long laboured with the same object to diminish the national ignorance on this subject, and the consequent national vice. My main object is to express my opinion as a professional man in relation to the habitual employment of fermented liquor as a beverage. But if I venture one step further it would be to express a belief that there is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance in that competition which in the nature of things must exist, and in which struggle the prize of superiority must fall to the best and to the strongest."

Imperial Parliament.

AMENDMENT OF THE MUTINY ACT.

The House of Lords, on re-assembling on Monday, went into committee on the Mutiny Bill. Lord Lansdowne, in reply to Lord Salisbury, explained the changes made in the measure for the purpose of rendering soldiers liable for the support of their wives and their children, whether legitimate or illegitimate. Lord Salisbury thought it would have been desirable to print the bill with the amendments. There had been so many instances lately of the imperfect manner in which bills were drawn out that it was desirable to have clauses, and amendments in clauses, very closely looked to. After some words from the Duke of Richmond, Lord Cairns asked whether he was right in supposing that if a poor woman deposited two sovereigns to pay the soldier's expenses from a distant place, and made good her claim on the hearing before the magistrates, she was only to recover the two sovereigns by instalments, procured from the man in the shape of small stoppages. If this were so, he thought an amendment was required, because such a provision would, in many cases, render the section a dead letter. Lord Lansdowne said that where the soldier was at a distance no doubt the section would be practically a dead letter; but he did not see how that was to be prevented except at a risk of loss and inconvenience to the public. The amendment of the 40th section of the Mutiny Act was a matter that had long been canvassed. This bill had come up from the other House, and on the second reading no objection had been made to it by any of their lordships. It was absolutely necessary that the Mutiny Bill should be passed without much further delay. Lord Cairns asked when the existing Mutiny Act expired. Lord Halifax said on the 25th inst., and therefore it was essential that this bill should receive the royal assent on the 24th. The bill then went through committee, and was reported.

The Marine Mutiny Bill also passed through committee, and was reported.

IRISH UNIVERSITY TESTS.

The House of Commons met on Monday after the Easter holidays.

In reply to a question from Sir H. Verney, Mr. A. Peel said that the royal commission appointed to inquire into the condition of the merchant shipping had already met, and would meet again on the following day. They were required to report first with regard to overloading, and next with respect to unseaworthiness of ships arising from defective construction, or equipment, or machinery, or improper stowage. They were required to report with as little delay as was consistent with their duty.

Mr. Fawcett then moved the second reading of the Dublin University Tests Bill. He said that it was with great reluctance that he had cut down the measure to its present proportions; but he had no choice, for without the assistance of the Government it would be impossible for him to pass it this year. There was a practical object to be gained in passing the bill before the next election to fellowships in Trinity College, and probably the college authorities might draw up statutes which would induce Parliament to leave the rest of the question to them for settlement. As to the amendment brought forward by Mr. Mitchell Henry, he maintained that a royal commission was not needed to ascertain whether Dublin University should be treated on the same principles as Oxford and Cambridge, but he agreed with The O'Donoghue that his bill would not settle the question. Mr. Mitchell Henry moved, as an amendment to the second reading, a resolution declaring that before legislation there should be an inquiry, by means of a royal commission, into the opinions and wishes of academic bodies and the Irish people generally. Mr. Heron, as one who had personally suffered from the existing tests, seconded the amendment. The O'Donoghue protested against the bill as an attempt to force on the Irish people a University system to which they were irreconcilably opposed, and stigmatised it as a violation of all Liberal principles, and a return to the bigotry of former times. After a few observations from Mr. Agar-Ellis, Dr. Ball said he regarded the bill as complementary to the Irish Church Act. He should vote for the bill, although he did not accept it as a final and exhaustive piece of legislation. Various claims awaited settlement, especially those of the disestablished Church. Mr. Pim opposed the amendment, and Mr. Synan opposed the bill. Sir John Gray said he would not vote against the bill, and Mr. Plunkett supporting it as conferring a practical and immediate benefit, though he could not regard it as a final measure. Mr. Butt advocated inquiry previous to legislation. The House ought to know what changes it was intended to make in Trinity College, and until it had ascertained what were the desires of all classes interested, Parliament could have no basis for legislation but its own uninformed prejudices. Mr. Gladstone observed that this was the first time a royal commission had been proposed as machinery for ascertaining opinions. As to the bill, it would be strange if the House should refuse to do for Ireland what it had done for England and Scotland, where the connection between Church and State was still maintained. He dissented altogether from the view that the question was to be dealt with on purely local grounds. It was not to be expected that Parliament, having refused to recognise any connection between the State and a particular form of religion in Ireland, would give the control of University education there to any religious body. The bill was limited in its scope, but that was not necessarily an objection to it. He agreed that it could not be regarded as a settlement. There could be no settlement which did not give the whole Irish people access to the University of Dublin, and it was impossible for them to have that access through Trinity College alone. Some other Irish members spoke against the bill. But in the end the amendment was withdrawn, and the bill was read a second time.

The House then went into committee of supply on the Civil Service Estimates, and the first twenty-three votes of Class I., Public Buildings, were agreed to.

After "resuming," the House again went into committee, this time upon the Register for Parliamentary and Municipal Elections Bill, and after the fourth clause had been agreed to, progress was reported. The rest of the orders were run through, and the House adjourned at half-past one.

THE EDUCATION ACT.

The expenses of the election of the school board for Edinburgh will amount to somewhere about 2,200*l.*

Two Scotch school boards—those of Hawick and Lauder—have rejected by majorities proposals to open the meetings with prayer.

Prescot.—Mr. J. Johnson Brown, the editor of the *Prescot Reporter*, who, though a member of the Church of England, was nominated by the Roman Catholics for the vacant seat at the Prescot School Board caused by the resignation of the Rev. Thomas Cooper, a Roman Catholic priest, was on Tuesday elected by a majority of four to one over his opponent, a Dissenter.

The Manchester Diocesan Board of Education held its annual meeting on Thursday. The Bishop of Manchester, speaking upon the subject of religious education, maintained that "if the simple elementary truths of the Apostles' Creed were not to be accepted as a common basis for all Christian people, he thought it would be mere moonshine to think of maintaining Christianity at all." The bishop also presided at the annual meeting of the Diocesan Church Building Society. His lordship referred to the "heathenised masses" among whom it was the duty of the Church to labour. He advocated the "free and open church" system, and remarked that in some places the abuses of the pew system had grown to such a height that those churches could not be said to represent the mind of the people of England.

Primary Education.—On Thursday a conference of school teachers and others interested in educational questions was held at the rooms of the Social Science Association, Adelphi, to consider questions relative to the alleged unsatisfactory results of primary instruction. Mr. Chatfeild Clarke, a member of the London School Board, presided at the opening of the meeting, and his place was subsequently taken by Mr. M'Clelland. The discussion, which was very lengthy, was on matters which came before the Congress of the Social Science Association at Plymouth last autumn, when the education department of that association, "being convinced of the highly unsatisfactory results of elementary teaching," referred the subject to a committee, which now called this conference. The subject was gone into *de novo*, and ultimately a resolution was agreed to, on the casting vote of the chairman, expressing the opinion that the present division of elementary education into six standards was impracticable and wasteful of time, and might with advantage be made into three; that a necessary condition of good teaching required that there should be distinct classes and distinct classrooms, and that the theory of good teaching should be more generally encouraged in training-colleges. Among the speakers were Mr. J. Payne, the Rev. J. A. Picton, Miss Coutes, Mr. Weymouth, Mr. Ogle, Mr. Meiklejohn, Mr. Barron Rule, and the Rev. Brooke Lambert. It was desired to extend the discussion to matters relative to extending compulsion to all parts of the country and to having school boards generally, but the meeting voted to leave these points, and the proceedings closed with the customary thanks to the chairman.

The National Education League and Petitions to Parliament.—Numerous petitions having been presented to the House of Commons against an alteration of the Education Act of 1870, and it having been stated that very few are being presented on the other side, the National Education League have issued a circular with a view of correcting any misapprehension which may exist from a superficial view of these assertions. After referring to the Parliamentary action of the league, and enumerating the influential public meetings which have been held in favour of Mr. Dixon's proposed motion, the circular gives a sketch of the machinery employed by the union for the multiplication of petitions. "On one side," say the league, "we have a vast mass of openly elicited opinion—public meetings in the large towns, corporations, middle-class and workmen's organisations—calling for an amendment of the Education Act in the sense advocated by the league; and on the other, in defence of the objectionable provisions of the Act, we have private petitions, prepared in accordance with 'instructions,' revealing a process of manufacture which is calculated seriously to mislead members of Parliament, and to bring ineffaceable discredit upon the system of petitioning as a means of communication between the constituencies and the legislature."

THE SPEZZIA MISSION FOR ITALY AND THE LEVANT.

The following is extracted from a letter addressed to Edward Crossley, Esq., of Halifax, and forwarded to us by him at the request of the writer, the Rev. Edward Clarke, of Spezzia, North Italy. The writer, after referring to the dangerous illness of a teacher, who happily rallied, and was ordered to England for permanent recovery, says:—

The school had immediately to be provided with another teacher, which in God's kind providence I was enabled to my great joy to supply. The assiduous attention of my sister to her friend proved almost too great a tax on her strength; but God, who comforts the sorrowful and strengthens the weak, is gradually restoring her, but at present she is unable to attend to her school duties. The school, both day and Sabbath, is giving us encouragement, and we rejoice in being able, week after week, to instil those truths which are the verities of God, and which, sooner or later, will produce the richest fruits. With such facts as have lately come before our eyes, we learn more than ever to labour and wait. Some Italians, who have for some time attended the evangelical services, have given good ground for belief that they have passed from death to life, and we pray the number of such may vastly increase. The congregations have now for a very considerable time been most encouraging. A few Lord's days since the ordinance of the Lord's Supper was for the first time celebrated in one of the rooms of the new mission house, now in process of finishing. It was indeed a refreshing season! Dear friends from Scotland, and one from Australia, our native evangelist, and others, commemorated the dying love of Jesus. The service was conducted partly in Italian and partly in English, and one young person, a spectator, seems on the occasion to have found peace. In the Gulf of Spezzia are often American men-of-war. One of these lately anchored in the bay. While here the captain lost one of his daughters. It was my lot to accompany the corpse to the cemetery, and not soon shall I forget the affecting scene. One could not wonder at the depth of the father's anguish, when one knew the excellence of his child. She seemed from her very infancy to have been sanctified. As her father said to me, "When she was only a child, I was awed by her presence." She was a devoted Sabbath-school teacher, and

one of those rare characters who seemed to think far more of and about others than themselves.

We long now to see completed the mission-house, as in it we shall then have an excellent chapel for English worship, besides ample space for our Italian services, and our schools. At the back of the English chapel will be the sailors' reading-room, which will be a great boon to any sailors who desire a quiet hour for reading. We are happy to say Her Majesty Queen Victoria has graciously acknowledged the work by a gift of two volumes. This has been the result of the kind attentions of the Princess Louise and the Marquis of Lorne when here, and when I had the pleasure of visiting them at their home. The kindness of Christian friends in England and Scotland towards the mission calls for special gratitude to Him "from whom cometh every good and perfect gift," and we pray the choicest blessings may rest on those who have shown such persistency in well-doing.

The friends who have so largely contributed towards the purchase and finishing of the mission house have expressed a very earnest desire to have it opened free of all debt. One gentleman who has so largely contributed to the building fund, has offered to make his *last* promise of 300*l.* 500*l.*, with a view to stimulate others to an immediate effort for the completion of the building in all its arrangements. And when we remember the telegram sent to Spezzia from Scotland, in answer to a letter written by a Scotch lady, a devoted friend of the mission; when we remember that one word was worth 500*l.*, we dare believe that her prayers and desires will have a happy accomplishment. And surely He who has so impressed His servants with the importance of the purchase will also lead them to consider how it may be finished.

Perhaps *more than one* who read these statements will be constrained to follow the example of the Scotch gentleman, and if so, what a help will this be to the important work in hand. None but those who love the Gospel and have travelled in foreign lands know the satisfaction it is to them on reaching a strange city, to find a place of worship where they may hear the truth as it is in Jesus, announced in a language with which they are familiar. Hence, as the connection between England and Italy is becoming more and more intimate, we hope the friends of truth will avail themselves of an opportunity of diffusing light among the natives of the country, and at the same time of assisting in establishing a religious service for the benefit of English-speaking people of various lands.

Epitome of News.

The Cameron Highlanders, now quartered at Parkhurst, in the Isle of Wight, on Thursday received a new set of colours from the hands of the Queen. Newport was *en fête*, and so indeed was the whole district through which Her Majesty drove.

The King and Queen of the Belgians will come to England at the end of the present month on a visit to Queen Victoria.

A correspondent of the *Daily News* at Kief narrates the following piece of gossip which has reachd him from Moscow:—

It is said that the only daughter of the Emperor is to marry the Duke of Edinburgh, and that they are to live, half the year at least, in Russia, and have one of the new houses, on the quay, in front of the Admiralty, at St. Petersburg. My informant was very precise about this part of the plan. The bride's fortune is to be a million of roubles. One of the chief causes of delay in the arrangement of the match has been the wish on each side to stipulate for living the greater part of the year in England or Russia respectively. Hence the compromise of dividing the time equally between the two. A question of precedence in England is said to have contributed to this delay.

The Prince of Wales will start for Vienna on Thursday or Friday, and will take Brussels in his way. The prince is expected to be absent about a month. The Princess of Wales and the royal children remain at Sandringham.

There is no doubt that Sir George Jessel, M.P., will succeed Lord Romilly as Master of the Rolls, and that Mr. Watkin Williams, M.P., will become Solicitor-General.

Mdme. Arabella Goddard sailed from Southampton on Monday for the United States.

Mr. Gladstone has consented to receive a deputation from the Anti-Income Tax League on Thursday.

The death is announced of Sir William Tite, the senior member for Bath, at the age of seventy-two. The deceased, who was a native of the city of London, was by profession an architect, and amongst the public buildings designed by him was the Royal Exchange.

The death is announced of Lord Alan Churchill. His lordship was the second brother of the Duke of Marlborough, and was born in 1825.

Dr. H. Bence Jones, F.R.S., died on Monday after a long and severe illness. Dr. Jones, who was consulting physician at St. George's Hospital, was well known to the public as secretary to the Royal Institution, as the biographer of Faraday, and by his many and valuable contributions to the advancement of science.

The National Agricultural Labourers' Union have resolved to send delegates to Ireland to dissuade Irish labourers from coming to England for the hay and corn harvests.

The trial of the Claimant at bar on the charges of perjury and forgery begins to-day in the Court of Queen's Bench. The judges are the Lord Chief Justice and Justices Mellor and Lush. Their lordships will sit every day from ten to four, except on Saturdays, when the court will rise at two. Very stringent regulations have been made, by the Lord Chief Justice's order, as to admission to the court.

The South Yorkshire miners on Monday resolved to raise 1,000*l.* in aid of Mr. Plimsoll. The money is to be raised by two general payments of 6d. each.

The *Bristol Post* says that the Prince of Wales has sent 100*l.* to Mr. George Muller's orphanage near that city.

A large seizure of arms was made by the police of Dublin on Wednesday.

New regulations for the guidance of recruiting officers have lately been issued. One of the rules, which is to be stringently observed, is that no recruit is to be enlisted whilst in a state of intoxication.

Mr. Jerom Murch, of Bath, has expressed his willingness to come forward as a Liberal candidate for the representation of that city, provided that the party is united in his support.

The Essex and Suffolk Farmers' Association have refused to employ men belonging to the Agricultural Labourers' Union, and all unionists are to be dismissed with a week's notice.

In connection with the great City forgeries, a cable telegram announces the recovery by Sergeants Webb and Hancock, of 44,000*l.* in United States bonds.

About a fortnight ago a young woman belonging to the neighbourhood of Kirkbride, Cumberland, committed suicide by placing herself on the rails near to Shap before an advancing engine. Last week her sweetheart committed suicide in precisely the same manner.

On Saturday evening, the Rev. H. Solly presided over a conference, at the Artisans' Club, which had been called with a view of assisting in the establishment of a trade guild of learning. After some discussion, a resolution was passed, hailing with satisfaction the proposal to form such an institution, and a committee was appointed to co-operate with the syndicate of the University of Cambridge, and with all other bodies willing to aid in the education of the people.

Mr. Stanley, of the *New York Herald*, was a passenger by the Canada, which arrived at Queenstown on Sunday. Mr. Stanley's African boy, Kalulu, accompanies him.

A conference is about to be held in Sheffield to adopt measures to repress the betting practices which are prevalent in the town.

On Tuesday the Mayor of Leicester unveiled a statue, erected in a central part of the town, at a cost of 800*l.*, to the memory of the late John Biggs, formerly M.P. for Leicester.

It is reported that Mr. Crawshay is negotiating for the sale of the Cyfarthfa Ironworks, which have been in the hands of the Crawshay family over 100 years.

In the Court of Common Pleas on Monday, in the action for libel brought by Mr. Odger against the publisher of the *Figaro*, an application was made for a rule for a new trial, on the ground that the verdict, which was given for the defendant, was against the weight of evidence. The court unanimously refused the application, holding that the question at issue was one entirely for the jury to decide.

The French Atlantic cable has broken about 200 miles from the French coast, and the companies having now only one out of their three cables at work, have decided to increase their tariff 50 per cent.

FOREIGN MISCELLANY.

M. Thiers entered on his seventy-seventh year on Wednesday, having been born at Marseilles April 16, 1797.

There are more than 100,000 Germans in New York city.

The Royal Alfred ironclad is said to have had the mishap of running ashore at Bermuda; but she was happily floated off, apparently without much damage.

On Saturday, a railway train near Providence, U.S., broke through a bridge, and the carriages caught fire. Twenty persons were killed, and fifteen seriously injured.

Intelligence has been received at St. Petersburg that the Khan of Khiva has executed his chief counsellor, imprisoned other influential personages, and sent his Russian captives to the Orenburg detachment of the invading army.

SIR BARTLE FRERE'S MISSION.—Sir Bartle and the members of his suite have arrived at Bombay, all well, and will visit the Governor General. The Muscat and Gulf chiefs have signed an anti-slavery treaty.

MADAME ROCHEFORT, the wife of M. Henri Rochefort, died on Thursday, at Versailles. It will be recollected that some months since, when her life was despaired of, M. Rochefort was allowed to leave his prison and marry her, in order to legitimatise their children, according to French law.

BISHOP'S COLLEGE, AT CALCUTTA, which belongs to the Society for the Propagation of the Gospel, is giving ten natives a Christian education at an expense of 2,000*l.* per annum. "Seldom, if ever," says the *Friend of India*, "in the history of Protestant missions, has there been such a waste of public money."

THE PERSIAN SHAH'S DEPARTURE FOR EUROPE.—On Saturday, amid much ceremony, and in the presence of 80,000 people, the Shah took leave of his capital prior to his departure for Europe. During the next few days His Majesty awaits his Grand Vizier at Kand, whence he will start direct on his tour to the West on the 1st prox.

THE MODOC WAR.—An attack has been made by the United States troops on the Modoc Indians, who were driven into the open country and pursued by cavalry, no quarter being given. It is thought, however, that, as only eight of the Indians, including one of their chiefs, were killed, Captain Jack's band has merely been split up. The troops lost five killed and ten wounded. The Modocs retreated eastward to the hill country near Nevada. Their escape has excited general dissatisfaction at the conduct of the military. The cavalry has begun a pursuit.

SLAVE EMANCIPATION IN BRAZIL.—By an Act of the Legislature, approved by the Emperor, it has been decreed that all the newly-born children of slaves shall be free. The early emancipation of adult negroes has also been determined on by the planters, and a fund for that purpose is being raised, to which the employers of forced labour are the largest subscribers. Some planters have gone much further; they have freed many of those they held in bondage, and given them a fair start in the race of free labour.

SCANDALOUS SCENE IN A CHURCH.—Some benevolent ladies, residing at Nice, organised a few days since, a musical service at the Church of St. John the Baptist, for the benefit of a charity. When the anthem was finished and the collectors had made their rounds, sudden noises, and afterwards cries of fire were heard. A scene of indescribable confusion ensued; the women screamed and rushed to the altar for protection, and a band of thieves, who had caused the alarm, threw themselves on the affrighted crowd, seized the money collected, the watches, chains, shawls, and jewellery of the ladies, and made their escape before any gendarmes could arrive.

THE PARIS ELECTION.—The success of M. de Rémusat in the Paris election which takes place on Sunday next is now regarded as certain, even if M. Barodet should not retire, as it is thought by some persons he will. M. Grévy has published a letter strongly supporting the Minister's candidature, and General Chanzy has done likewise. On the other hand, thirty-one Radical deputies have put forth a manifesto on behalf of M. Barodet. The signatures include those of MM. Gambetta, Louis Blanc, Edgar Quinet, Esquiros, and Challemel-Lacour.

BARON JUSTUS VON LIEBIG, the celebrated chemist, died at Munich on Friday. His death had been expected. Baron Liebig was just seventy years of age. At his funeral, on Monday, there was a very imposing procession of the civil and military authorities, including the judges and magistrates, and all the professors of the various colleges in the city. Dr. Döllinger was also present. The service was read by a Lutheran minister, after which an oration was delivered over the grave. The weather was very wet, but this did not prevent the cemetery from being crowded to excess by the people of Munich.

SERIOUS CONFLICT IN LOUISIANA.—A telegram from New York announces that a terrible riot has occurred between whites and blacks at the village of Colfax, in Louisiana. The quarrel arose out of a local election, two sets of candidates maintaining that they had been returned. The blacks, to the number of several hundreds, seized the court-house, surrounded it with breastworks, and, driving away all the whites in the neighbourhood, sacked their houses. After holding the building for several days they were attacked by a large number of whites from the adjoining parishes, and from eighty to a hundred of them were killed, the fight lasting five hours. The rest of the negroes were driven away into the woods.

THE WRECK OF THE ATLANTIC.—SENTENCE ON THE CAPTAIN.—The inquiry at Halifax into the loss of the Atlantic has terminated. The judgment commends the conduct of the officers after the ship struck, but condemns her management from the time her course was changed, and especially the captain's conduct in leaving the deck at midnight. His certificate might be cancelled, but considering the efforts he made to save life, it is only revoked for two years. The fourth officer is suspended for three months. Forty-six of the crew of the Atlantic have reached Liverpool, among them the second steward and the chief saloon steward. Both of them state that the shortness of stores had nothing to do with making for Halifax, as when the ship struck she had four days' fresh provisions on board, and salt meat for eight or nine days longer. All the survivors are said to regard the captain as solely responsible for the catastrophe.

SIR SAMUEL BAKER.—The *Times* of Thursday contained a report that Sir Samuel and Lady Baker had been murdered. It is, however, stated that the Egyptian Government has received no such information. Mr. O. Higginbottom writes:—"I have in hand a letter from my brother, Sir Samuel Baker's engineer-in-chief. The whole of the expedition were at Gondokoro on January 23, 1872. Sir Samuel Baker then left with 200 men, leaving the rest behind, and proceeded towards the Lake Nyanza, and afterwards got into difficulties with the natives, and, judging from my brother's letters you may have some slight grounds for supposing Baker to be killed, but I think, if he had been in such danger, he could have sent to Gondokoro for the reserve force of about 800 men left behind in the charge of Brother Edwin. So, knowing that there was a force of 800 men at Gondokoro, I think there is good hope that Baker and lady have not met with such a tragical end, and even supposing they have there are the 800 men at Gondokoro saved."

The Japanese have decided to call six days of their new week, Light, Moon, Fire, Water, Metal, and Earth.

THEOBALD, BROTHERS, and MIALL, PUBLIC ACCOUNTANTS and Insurance Brokers, have REMOVED to 30, Mark-lane (Opposite the Corn Exchange).

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE PATRONAGE AND CONTROL.

THE ANNUAL MEETING

Of the members and friends of the Society will be held

ON WEDNESDAY EVENING, APRIL 30th,

AT EXETER HALL.

E. A. Leatham, Esq., M.P., will preside, and the Rev. Wm. Arnot, of Edinburgh; Rev. W. Braden, of the Weigh House; A. Illingworth, Esq., M.P.; Edward Jenkins, Esq., Barrister-at-Law; E. Miall, Esq., M.P.; Rev. T. Neave, of Dorchester; H. Richard, Esq., M.P.; Rev. Charles Williams, of Accrington, and others, have engaged to attend.

Doors open at a quarter-past Six; commence at Seven.

Tickets of Admission may be obtained of Mr. Stock, 62, Paternoster-row; Mr. Boot, 64, King William-street, London Bridge; Mr. Blackshaw, Metropolitan Tabernacle; and at the Society's Office, 2, Serjeants'-inn, Fleet-street, E.C., personally, or by letter.

J. CARVELL WILLIAMS, Secretary.

MILTON MOUNT COLLEGE FOR THE DAUGHTERS OF CONGREGATIONAL MINISTERS.

OPENING FESTIVAL on Friday, May 16th, 1873.

LADIES' MEETING at Twelve o'clock.

DEVOTIONAL MEETING at 3.30 p.m. The Rev. THOMAS BINNEY will offer the Dedicatory Prayer.

PUBLIC MEETING will be held at 4 p.m., SAMUEL MORLEY, Esq., M.P., will preside.

The following Ministers, among others, are expected to Address the Meeting:—The Rev. Eustace R. Conder, M.A., Chairman of the Congregational Union; the Rev. Samuel Martin, Westminster, the Rev. David Thomas, B.A., Bristol; the Rev. Alex. Thomson, M.A., Manchester; the Rev. Alex. Hannay, Secretary to the Congregational Union.

The Train for Ladies will leave Charing Cross at 9.55, and London Bridge at 10.5. Special Train at the close of the Session of the Congregational Union will leave Cannon-street, City, at 1.30.

Ladies who are Corresponding Members, Annual Subscribers of Two Guineas, and other Governors, will be entitled to Tickets (including Railway Fare from London), which will be forwarded on application to the Hon. Sec.

Luncheon will be provided at the College at 2.30.

No admission without tickets.

A Gentleman, who wishes to be known as "An Advocate of a Sustentation Fund for Congregational Ministers," offers to the College £500 if £2,000 be at once raised by payments or promises extending over 1873. Will friends of Ministers in the thousand churches who have passed by the movement, allow the sum to be perilled or lost? 114 daughters of ministers will enter the school in May, most of them to be prepared for becoming teachers.

WM. GUEST, Hon. Sec.

Gravesend, Kent.

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THE "NONCONFORMIST."

Edited by EDWARD MIALL, M.P.

Published every Wednesday Afternoon. Price Fivepence.

MAY SUPPLEMENTS.

The *Nonconformist* of THURSDAY, May 1st (instead of Wednesday), with gratis Supplement, will contain full reports of The Liberation Society's Council Meeting and the Public Meeting at Exeter Hall, the Session of the Baptist Union, British and Irish Home Missions, Missionary Breakfast, and other Anniversaries.

The *Nonconformist* of WEDNESDAY, May 7th, with gratis Supplement, will contain full Reports of the following Anniversaries:—Baptist Union (Second Sitting), Baptist Missionary Society, Bible Society, Wesleyan Missionary Society, &c.

The *Nonconformist* of WEDNESDAY, May 14th, with gratis Supplement, will contain Reports of the following Anniversaries:—Congregational Union, Religious Tract Society, Sunday School Union, British and Foreign School Society, &c.

The *Nonconformist* of WEDNESDAY, May 21st, will contain Reports of the following Anniversaries:—Congregational Union (adjourned meeting), London Missionary Society, Peace Society, Irish Evangelical Society. A full report will also be given of the debate in the House of Commons on Mr. Miall's Disestablishment motion.

Original Sketches of the May Meetings will appear as they take place.

The above Four Numbers will be sent in due course by post on the receipt of twenty penny stamps.

*** *Advertisements (if for the Four Numbers at a reduced rate) received not later than the day before publication.*

Office—18, Bouverie-street, Fleet-street, E.C.

TERMS OF SUBSCRIPTION.

The *Nonconformist* is now supplied, post free, at the reduced price of

ONE GUINEA PER ANNUM,

to all subscribers who order the paper direct from this office, and are willing to pay the amount in one sum in advance.

Those subscribers who prefer to remit half-yearly or quarterly will be supplied with the paper on the same terms as heretofore.

The half-yearly subscription is 12s.; quarterly, 6s.

Published by Arthur Miall (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

TO ADVERTISERS.

The Terms for Advertising in The Nonconformist are as follows:—

One Line	A Shilling.
Each additional Line . .	Sixpence.

There are, on an average, eight words in a line.

Leader Page.—An extra charge of 2s. 6d. for every ten lines or under.

	s.	d.
For Situations Wanted, five lines . . .	2	0
„ Wanting Servants, &c. . . .	2	0

A Liberal Reduction made on a Series for Educational and all other Advertisements.

*** As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

The Nonconformist is registered for transmission abroad.

In order that we may give a full report of the meetings of the Liberation Society, the next number of the *Nonconformist* will be postponed a day, and will appear on

THURSDAY, May 1st,

instead of Wednesday. We shall be obliged if our subscribers will take note of the change.

The Nonconformist.

WEDNESDAY, APRIL 23, 1873.

SUMMARY.

Both Houses of Parliament reassembled on Monday after the Easter recess, and showed all readiness to proceed to "the despatch of business." Thanks to the good sense of the Irish Liberal members, Mr. Fawcett's bill for abolishing religious tests in the Dublin University was allowed to be read a second time, and will probably become law before the next examination for degrees and fellowships. A large number of supply votes were passed, and the bill for simplifying the electoral register made some progress. The Lords on Monday had the Mutiny Bill under consideration, but some important amendments could not be considered for want of time; the Act expiring on Friday. The position of matters, after Mr. Cardwell's amendments, is thus stated by Mr. Arthur Arnold, who has made such laudable efforts to amend the Mutiny Act:—"To-day a soldier has no liability whatever to maintain the wife and children whom he deserted twelve months ago, on entering the army; then he could obtain a separation *à mensâ et thoro* merely by recruiting with a false declaration; next week he may obtain the same separation with 3d. a day liability. Surely no Act of Parliament should afford such facilities for leaving wife and family to starve on 1s. 9d. a week."

The House of Commons last night took the unusual course of refusing Mr. Auberon Herbert leave to introduce a bill to limit the compensation awarded on the abolition of fellowships in the colleges of the Universities of Oxford and Cambridge—the refusal being grounded on the fact that, as a commission of inquiry into the revenues of the Universities is now sitting, legislation would at present be premature. It was announced that the measure relative to local taxation would be introduced by Mr. Stansfeld to-morrow week. Sir Massey Lopes complains that the financial statement quite ignores the resolution of last session recommending the transfer from local to imperial funds of certain charges now thrown upon the rates, and it is probable the question will be raised to-morrow when the debate on the Budget comes on. A long discussion on Central Asian affairs prevented the English Tenant Right Bill from being brought on for second reading, so that the Opposition have got rid of a perplexing question for some time to come—perhaps for the present session.

The Ministerial measure for amending the English Education Act has no chance of a hearing before the question of local taxation is disposed of. Mr. Dixon has therefore renewed his notice of amendments for making the attendance of children at schools and the formation of school boards compulsory, and for repealing the 25th clause. We see that at a meeting of the Birmingham Town Council, at which it was decided by a majority of twenty-four to thirteen, to defend the action instituted against the council by the school board, Mr. Joseph Chamberlain said he had reason to know that the Government had determined to remove the bone of contention created by the 25th clause. We trust his information is correct. That clause is practically a dead letter in nine-tenths of the school board districts, and almost wholly in the rural parishes. Only in a few large towns such as Liverpool, Manchester, and Birmingham, is it enforced for denominational purposes, so that the removal of this obnoxious provision would be no injury whatever to elementary education.

The Government of the Spanish Republic are making some progress in putting down the Carlist movement. The national troops, now better organised and led, have gained substantial successes over the insurgents, who are unable anywhere to make a decided stand. On the other hand, the treasury is nearly bankrupt; Senor Figueras, disheartened and overworked, threatens to resign; the negotiations with the artillery officers have failed, owing to Democratic pressure; and in consequence of a fear that the Federalist candidates will be generally successful, it is proposed to adjourn the elections for some time.

The health of the Pope, owing to his strong constitution and judicious treatment, has improved. He has so far recovered as to be able to receive the Duke of Edinburgh and a number of officials to congratulate him on his recovery That his condition was at one time critical may be surmised from the fact that Cardinal Antonelli deemed it necessary to forward a note to the Catholic powers requesting that there might be no interference with the freedom of action of the College of Cardinals in choosing a successor to the Papal chair.

Sir Bartle Frere has concluded his East African mission, and reached India on his way home. Though unsuccessful at Zanzibar, he has induced the Imaum of Muscat and other chiefs in that region to accept a treaty for the suppression of the slave-trade. This is a good beginning, and will not fail to have an influence on the Sultan of Zanzibar.

THE ELECTION FOR PARIS.

Next Sunday will be a critical day for the French Republic. An election of a member to the Assembly at Versailles is appointed for that day, and the candidates for the vacant seat, and the special circumstances under which they come before the constituency, impart to the contest an extraordinary interest. Paris is not the only electoral body summoned to the discharge of its functions on Sunday next. There are nine or ten other places in which the same duty will be simultaneously performed. But public interest—not in Paris only, but throughout France—is almost wholly engrossed in the prospective issue of the Paris election. The reason for this is not far to seek. The candidates, both of them Republicans by profession, represent two different schools—that which has the favour and support of M. Thiers, and which in the main supports his policy; and that which may be represented, though perhaps with considerable reserve, and, it would even appear, with some reluctance, by M. Gambetta. The moral and political influence which the final turn of this contest is likely to exercise over France, renders it one of deep interest to all the onlooking States of Europe.

The candidates for the choice of the Paris electors are M. de Rémusat and M. Barodet. There is a third candidate put forward by the Right to catch the votes of such Conservatives as may be unwilling to give active support to either M. de Rémusat or M. Barodet, but his nomination is to be simply attributed to electioneering tactics. M. de Rémusat is a name well known far beyond the limits of his own country. His politics from the commencement of his political course have been consistently Liberal. He is the Minister of Foreign Affairs in M. Thiers' Government. He shares the opinions held by the President of the Republic. Like his chief, he has been brought by events to the conclusion that a Conservative Republic is now the only possible Government for France. He stands by the policy developed

in the inaugural message of M. Thiers to the National Assembly. He was the chief Ministerial instrument in negotiating the treaty between France and Germany, for the payment of the war indemnity, and the evacuation in October next of French territory by the German troops. He represents pretty fairly the political views of that large portion of the people of France who desire order combined with freedom. There is no wildness in the ideas he entertains. The policy he would pursue aims at the consolidation of Republican institutions, not by coercion, but by soothing away reasonable as well as unreasonable apprehensions. There can be no question that, under M. Thiers' administration, the French people have not only recovered from the panic into which they were thrown by the excesses of the Commune, but have made rapid strides in commercial prosperity. As such, M. Thiers' Administration has conciliated confidence, not merely in populous cities, but in the rural districts. As yet, Paris may be said to have given no decisive indication of the spirit in which it regards the present *régime*. It will do so on Sunday next, and its voice will either strengthen M. Thiers' position, or will go far to paralyse his best efforts.

M. Barodet, ex-mayor of Lyons, is a candidate of another order. Probably, he himself would admit that he has no personal qualifications for the post which he aspires to fill. He is not an orator, he is no statesman, he is not even a leader of the party to which he looks for support. He does not profess hostility to the President of the Republic, nor does he desire to subvert his power. He is merely a personal representative of the irritation felt by the extreme Left, on account of the late measure for suppressing the municipality of Lyons. His candidature is meant as a warning to the Government that any further indulgence displayed towards the Right will not be tolerated. He is supported by M. Gambetta, by M. Louis Blanc, and by several other well-known members of the Extreme Republican party. The fight, therefore, must be regarded as a contest of principles, "Order first, and then all the liberty which is consistent with order," may be looked upon as the motto of M. de Rémusat and his supporters. "Liberty first, with as much order as it will admit of," describes pretty nearly the sentiment of the party who have put forward M. Barodet.

It is significant that the chances of success of M. de Rémusat have greatly increased since his nomination to the candidature. Several well-known Republicans of high character have joined the ranks of his supporters. M. Grévy, ex-President of the National Assembly, has recently declared his adhesion. His speech at one of the election committees of that candidate puts the issue at stake in the Paris election very briefly, very tersely, but in the clearest light. We cannot do better than copy it:—"As far as relates to the strengthening of the Republic the nomination of M. Barodet is a great mistake. In the difficult position in which it is placed by party conflicts in the Assembly, the Government needs all the strength that can be given to it to face the enemies of the Republic, and not an unseasonable warning that would be for it a check or the infliction of a dangerous wound. It is, moreover, supremely impolitic when the country, becoming released from its prolonged restraint, is about to attain to the form of Government most appropriate to its social condition—the only one which can close the era of Revolutions, and restore to it, with order, peace, and liberty, its prosperity and its greatness; to furnish pretexts to those who seek to alarm it is to throw it back into disorder." We earnestly trust that this wise advice will be acted upon by the Parisian electors, and that the return of M. de Rémusat on Sunday next may give renewed confidence to those who hope to see the permanence of that enlightened policy by which M. Thiers has succeeded in rescuing France from the deepest disorder and degradation.

EASTER POLITICAL MEETINGS.

BESIDES the usual Easter vestries, some of which have been highly exciting by reason of the conflicts between Ritualist clergymen and lay Churchmen, there have been a number of Conservative gatherings in various parts of the country during the past week, which have been anything but imposing, and cannot be regarded as having advanced the interests of the party. There was to have been an Easter demonstration in Yorkshire to rival that of Lancashire last year, when Mr. Disraeli held his monster *levée* of Constitutionalists at the Free Trade Hall, Manchester. But last week their leaders were conspicuous by their absence from the conference of Conservative associations at Leeds—the object of which bodies seems to be to organise the "residuum" of rate-paying electors which exists below the intelligent artisans, and is relied upon by the leader of the Opposition to put down the alleged "supremacy" of Nonconformists in the borough constituences. Let us not, however, despise that curious phenomenon, the Conservative working man. He will no doubt play a part in the coming election, marshalled by the publicans, who are almost to a man on the side of Mr. Disraeli, or rather against the Ministers who have restricted the liquor traffic. At Leeds Mr. Gathorne Hardy did not appear, as was at one time expected. His place was supplied by Mr. Cecil Raikes, who made up for want of any definite programme by bitter partisanship and vituperation of the Government as little better than revolutionists—"panderers to sedition"—and systematic deceivers. "Save my from my friends" must have been Mr. Disraeli's exclamation as he read the diatribes of his supporters, one of whom is in haste to "precipitate that great change" which is to place the Conservatives in power, a second to take the State-Church under the wing of the party, and a third (Mr. Stanhope) whose panacea for reconciling the two Houses of Legislature is the infusion into the Commons of a little more "blue blood"!

The time is not come, we suppose, for an intelligible exposition of Tory policy, and perhaps will not till Mr. Disraeli has had the opportunity which he professes to crave of ransacking the pigeon-holes of Downing-street. It is quite safe to profess zeal for upholding the House of Lords, the Church of England, and religious education; but these questions have not been raised by Mr. Gladstone's Government, and the country is not likely to be roused to enthusiasm by declarations in support of institutions which are not, in a party sense, attacked. No importance whatever can therefore be attached to the abuse heaped upon the present Government at Leeds and elsewhere by third-rate Tory speakers, beyond the fact that the orators are floundering in difficulties, and are vainly waiting for a signal from their leaders. If it were true, as Sir Lawrence Palk alleges, that Mr. Gladstone is only waiting to change sides in the House of Commons to take up disestablishment with fervour, the Opposition would be provided with a distinct policy. But we cannot accept the party prophecies of a Devonshire baronet for authentic information. A Government which on several important occasions have thrown overboard their Nonconformist supporters in favour of a clerical influence which is always arrayed against them at elections are, for the present, very far from accepting the principles of their supporters below the ganway. But it is possible that before the session closes the line of demarcation between the two great parties in the State will be more accurately defined.

If the Conservatives are in no haste to take their stand upon a national policy which is clear and practical, neither are their opponents. Lord Kimberley's speech at Ipswich last week, while it favourably contrasts in dignity and moderation with the effusions of Tory M.P.'s, is not calculated to evoke enthusiasm. His lordship dwells with pardonable pride on the successes of the Gladstone Administration during its five years' office—its great Irish measures, which have killed Fenianism, or transformed it into a harmless Home Rule agitation; its scheme of army reform; its financial policy, which has greatly relieved the public burdens; and its education bills, which the noble earl, while complacently taking credit for, is fain to admit, must not be allowed "to be made a means of triumph either for the Church or for any other sect or denomination." While it would be unreasonable to expect a Cabinet Minister six months, or perhaps a year, before a general election, to announce the points on which that election is to turn, Lord Kimberley must be well aware that, if reliance is to be exclusively placed on past legislative services, the case for himself and friends will break down. Political gratitude is the lively sense of favours to come. "Rest and be thankful" can never be a safe maxim for a Liberal administration even after a brilliant term of office. If we are not to be "governed by beer"—and Lord Kimberley seems with much reason to fear the possibility—a large and generous programme must be laid down by the Liberal leaders to create among their supporters that zeal and unity which will counteract Tory appeals to the residuum, and revive the impaired confidence of their well-wishers. The Opposition, relying on that disaffection or apathy which is sure to arise against a Government which has been long in office, and has committed inevitable blunders, sure of the hearty support of the clergy, whose instincts are opposed to change, and trusting to the tacit alliance of the liquor interest, calculate upon greatly reducing if not annihilating the Ministerial majority. Their expectations may be, for aught we know, well founded. Still the initiative remains in the hands of the Liberal leaders, who, if they have nothing better to lay before the country than the *souvenirs* of the past, valuable though they be, might as well retire into Opposition. We do not expect Mr. Gladstone to accept the new policy benevolently marked out for him by Sir Lawrence Palk. But Nonconformists would like to know if the Government have reached the limits of their concessions in the direction of religious equality.

THE AMERICANS IN TURKEY.

DURING the Russian war we all made some progress in Turkish geography. At that time it would have been possible to stand a tolerably severe examination on the course of the Danube from Belgrade to the Black Sea, on the names of the fortresses that protect its southern banks, on the European provinces, with their several races, religions, and aspirations, on Constantinople with its vast heritage of fame and power, on the isthmus of Perekop, Sebastopol, and the sea of Azof. But no one learned much of Turkey in Asia; of that vast Asia Minor, where once from its western shores hundreds of marble cities gazed on their own beauty reflected in the waters of the Ægean Sea; but where now, for a thousand miles towards the east, there are only wide deserts through which Bashi-bazouks scamper over the ruins of ancient civilisation, or gloomy solitudes untrodden except by the shepherds of the wilderness. Occasionally during the war a gleam of lurid light fell on one or two spots of this immense Asiatic province, as when the Russian fleet poured a sudden hurricane of fire upon the Turkish squadron at Sinope, or when Sir Fenwick Williams, at the head of the garrison of Kars, held at bay, under the shadow of Ararat, the forces of Mouravieff; but for the most part nothing occurred to dispel the cloud of ignorance as to its internal condition that rests upon Asiatic Turkey.

It will have been observed by our readers that several times during the last few months we have devoted some space to reports of public and private meetings held in town and country, by American agents now in England, for the purpose of obtaining aid towards the project of establishing a literary and medical college at Aintab. Aintab is the Antioch of the modern world—a centre from which Christian light and civilisation are spreading over an immense unchristianised population. In the earliest Christian age Antioch, with its magnificent temples, and with its colonnaded street stretching for four miles in one line along the Orontes towards the shady groves of Daphne, offered a meeting-place for Greeks, Syrians, and Jews, which rendered it an instrument of untold power in the assimilation of ideas and in the diffusion of Christianity. Aintab, seated at the foot of the Taurus mountains, near to the place where fourteen hundred years ago St. John Chrysostom ended his days in exile among Isaurian robbers, is the centre of a thickly-peopled district inhabited by Turks and Armenians, a centre of government, of commerce, and of religion; and it is here that the Americans propose to found a college of literature and medicine for the illumination of a province where the Turkish language is spoken by ten millions of souls. To such a project every friend of civilisation must wish speedy success. And success is not doubtful. The present movement is the last development of a series of endeavours for the benefit of Turkey, extending over forty years, worthy of the American name, and fitted to kindle the admiration of all to whom heroism in the holiest cause is dear. Two efforts have been made during the last thousand years by Christian nations for the conversion of the Turks. One was an attempt to convert them by force in the Crusades; the second is the attempt to evangelise and civilise them by truth and kindness; and this has been nearly altogether the work of the Americans, during the lifetime of the present generation. Entering upon their chosen undertaking when a single false step might have been fatal to their hopes; they planted themselves at Stamboul in the days now long gone by, and devoted the lives of some of their ablest men to laying the foundation of a mission whose ramifications now extend over the whole empire. They translated the Scriptures, they wrote books, they composed tracts, they edited newspapers, reviews, and magazines, they engaged in works of practical benevolence, they established Sunday-schools, they poured forth a flood of truth from their printing-presses, they sold, they gave, they expounded the Word of God, they trained in a flourishing seminary at Bebek numbers of young men in sound scholarship for the work of the ministry, and other departments of

service, and extended from Constantinople, as from a watch-tower, a wide-reaching survey over the battle that was being fought by their fellow-labourers from Adrianople in the north to Erzeroum and the Euphrates in the east and south. To this missionary phalanx well might Lord Stratford de Redcliffe say in his parting address on relinquishing his embassy, "I have noted with deep interest the discretion which, almost without exception, has invariably tempered your zeal, the happy consequences which in many important respects have attended your exertions, and the still happier prospects which, though slowly, are nevertheless perceptibly opening for your encouragement in a most difficult and most hazardous field of duty."

Years have elapsed since these words were uttered, and though enterprise has made enormous strides since that day, the chosen method of first attempting the awakening of the Armenian Christian population, who are scattered among the Mohammedan millions, has been attended with signal success. Figures but imperfectly represent moral influences, but experienced readers will understand what is implied in such facts as these:—That up to the present time the Americans have established in Turkey 222 common schools, have founded 76 churches, have educated and licensed 110 pastors and teachers, have opened 200 preaching stations, have founded four theological colleges, have set up 110 girls' schools, and around these various institutions have gathered a Protestant population of over 20,000 souls. They have circulated in the various languages of the empire 166,000 copies of the sacred Scriptures, besides 500,000 other religious and useful books, many of them translations of European favourites and classics, and a host of college and school books such as grammars, and works on arithmetic, astronomy, algebra, physiology, mental science, and domestic economy.

We are not surprised to learn that the moral results of such stupendous labours are beginning to draw the favourable attention of the Sultan himself. The moral teaching that has emanated for so many years from so many centres has made a perceptible impression on a society rotten to the core. The intellectual influence too of these transatlantic strangers, begins to assert itself in Constantinople. On the high shores of the Bosphorus, precisely on the spot where the Persians passed into Europe under Darius, waves high the star-spangled banner over Robert College, a great institution for the higher education of Turks, Armenians, Jews, Catholics, and Protestants alike, founded by the princely liberality of a single New York merchant, whose name it bears, and accommodating 500 students, who all are taught English, and are initiated into English literature. A similar college at Beyrout, where Arabic—the language of 100,000,000 of mankind—is the common tongue of the institution, is occupied in spreading sound medical science, and Christian knowledge over the whole of Syria. And the College of Aintab is expected to carry on the good work of civilisation in the Turkish language, over the vast extent of Karamania and Armenia in the interior. The Americans expend 50,000*l.* a-year on their Turkish missions, besides the 100,000*l.* which they have invested in the permanent institutions which we have described.

It gives us no small pleasure to render our homage to this noble example of energy and well-directed expenditure. Free from the political entanglements of the Western nations, our cousins have been able to enter upon the Turkish campaign without exciting suspicion or provoking hostility. No explanation of their proceedings was possible except the highest, and they have been able to avoid all serious mistakes, as they have avoided all invocations of the civil power in the support of their labours. If Mr. Trowbridge of Aintab, who is now representing in England the Americans of Turkey, should find among any of our readers some practical sympathy as the result of this detail, or realise any aid in the furtherance of his ends, we believe that such sympathetic aid will be bestowed on a movement as pure and as promising as any that will be presented at this season to the notice of the public. Turkey is not dead, and is not even dying. The unanimous report of the Americans is that the government of the interior is more vigorous and more just than it has ever been before. It requires only a railway, which already reaches to Nicomedia, to be extended to the south-east of Asia, and thence to the Euphrates Valley, to restore their ancient fruitfulness and wealth to these glorious lands; and in prospect of future complications no less than in discharge of present duty, it is the part of the civilised West to assist in everything which may promote the moral and intellectual welfare of the people of the Turkish Empire.

HOW IT STRIKES A STRANGER.

Dissenters at present are suffering under a grievance, for the existence of which they have themselves, and themselves only to blame. It was doubtless noticed by many of my readers that the other day the foundation was laid of a county school for Norfolk, the Prince of Wales assisting at the ceremony. In every county in England these schools are springing up. They are to be found in Suffolk, Bedfordshire, Surrey, Sussex, Nottingham, and Devonshire, to my knowledge, and there may be many others. With those named I am acquainted. What may be the character of the education, diet, and discipline of many of them, I do not know; but I can speak from personal experience of the one for Suffolk, established at Framlingham. The boys there are well cared for; the food is plentiful and good; the situation healthy; the playground and cricket-field ample; and in fact there is nothing left to be desired on the score of general management—save, perhaps, better bath accommodation, and more frequent ablutions, the modern love of daily tubbing not having yet possessed Framlingham. The head master is a man of rather remarkable energy, and has the school well in hand, giving direct personal attention to about 250 boys, and teaching them thoroughly, with the help of his assistant masters, all that boys want who belong to the middle classes. The results of his system, so far as it can be tested by the Cambridge local examinations, are very satisfactory, and will doubtless be much better when he has had a little more time. The proprietors of the school of course seek to make no profits, and the consequence is that the fees are such as prevent all real competition by private schools. Suffolk boys under twelve years old pay only 30*l.* a-year, and those above twelve years old pay 33*l.* Non-Suffolk boys under twelve years pay 34*l.* 10s., and those above twelve pay 37*l.* 10s. This includes board, tuition, washing, medical attendance, stationery, books, and mending of clothes. The only extras are Greek, dancing, and music. Framlingham has never been bigoted, but on the contrary, has been very liberal, far more so than many other county schools. Still it is essentially a Church institution; that is to say there is a church upon the grounds to which all the boys go. Dissenters need hardly fear any evil influence, but this is owing not to any particular virtue in the constitution of the school, but solely to the good sense of the managers. At some county schools the boys are initiated into all the mysteries of Ritualism, and by a very natural reaction, are tempted, when they are out of reach of the master, to a frequent and emphatic use of the word "humbug." Now as I have said already, the Dissenters have no ground for complaint against Church people, that the State religion is the established religion of these schools. If a company of pagans were to subscribe 10,000*l.* to set up a pagan college at Framlingham, nobody could object that there was no professor of Christianity. But why do not the Dissenters have schools of their own? Possibly they might not be able to found a school for a single county, but surely two counties combined could find sufficient funds. Of one thing I am certain, that the Church county schools are becoming every day more and more popular, and are attracting to them the children of very large numbers of Dissenters, who cannot pay according to the scale of the superior schools belonging to their own sects.

Passing by the grounds of the Gun Club at Wormwood Scrubs this week, I was joyfully reminded that the Society for the Prevention of Cruelty to Animals had at last ventured to deal with the question of pigeon-shooting. It may be said with some truth, that there is no logical standing-ground for persons who oppose pigeon-shooting and do not oppose field sports generally. This is true enough, but we must be content to be thought inconsistent in order to secure our end. Bull-baiting was not much worse than hunting the fox, but fortunately we did not refuse to abolish bull-baiting because we could not abolish fox-hunting. The English people are most singularly unmethodical and incoherent in their legislation, but their unmethodicalness and incoherence carries this advantage with it, that we can sometimes get a little bit of good achieved, which more methodical, more coherent people would try to include in a larger plan and so suffer delay. Moreover there is this about pigeon-shooting which distinguishes it from shooting the grouse, that the murder of the pigeons is unaccompanied by the exercise in the fresh air and consequent benefit to health which accompanies the murder of the grouse. There is no use blinking the fact that the reason why the *Royal* Society for the Prevention of Cruelty has not been able to stir before, is that a certain R——l P—rs—n is very fond of the sport. So much the worse for him, and emphatically so much the worse for royalty and its prospects in this country. It is high time for the aforesaid Serenity to be told that the nation desires that something else should be recorded of him in the Court Circular than that he brought down so many miserable blue rocks, or attended a race, or shot over a preserve where tame pheasants fluttered into his face to be slaughtered as fast as his keeper could supply him with weapons. If Serenity fancies that by adopting the vices of a clique amongst his courtiers he is making himself popular, he is labouring under a grievous mistake. The time has gone by when popularity could be purchased by patronising the Derby.

The degradation of electioneering seems to be deepening, and soon it will be difficult to find men with any love of cleanliness who will be content to fight the chimney-sweeps who control the choice of our representatives. The people themselves are not disagreeable; it is the local attorney, the agent, the barrister aspirant, and very frequently the parson, whom a decent person is so loth to touch. At a meeting at Over Darwen the other day, to support the Conservative cause in Lancashire, there was the usual scene. There was the jocose Q.C. with a jury harangue, indifferent to facts, and taking no pains—not the slightest—to conceal the reason why he had entered Parliament. He "revered the institutions of his country" considered "that the Gladstone Government had destroyed the Church, confiscated property, destroyed industries, lost vast sums of money under the specious guise of economy, had paid three millions and a half of money for doing something that was not wrong, and had suffered thereby the terrible penalty of national disgrace." Imagine, if it be possible, the humiliation of having to contest a seat with such a professional dealer in phrases as this Q.C., at having to allude to him, at having to take him up distantly with the longest tongs, even though it should be merely for the purpose of dropping him into the mire. But the parsons who came to the meeting with him were worse. One "thanked God" he was not a Dissenting minister. Dissenting ministers, as far as I know, are not in the habit of using this particular phrase with such glibness, but they will certainly have no objection to be equally thankful with this gentleman, that he is where he is and is not a Dissenter. Another parson had the hardihood to denounce the appointment of Mr. Goschen to the Admiralty because he had no previous qualifications, conveniently forgetful of the case of Sir John Pakington and indeed of the whole history of the Admiralty. Sir John Pakington was a chairman of quarter sessions in a country district, and certainly when he came to Whitehall knew no more about the Navy than Mr. Goschen. But it would not do for the parson to remember Sir John Pakington, and he puts him on one side accordingly.

The House of Commons reassembled on Monday night, but very few members were present. Not being in the House when business commenced, I did not hear Mr. Miall's announcement that he had succeeded in securing Friday, the 16th of May, for his motion, but it was a matter of common conversation during the evening, and much satisfaction was expressed that the motion stood first on the paper. The debate on the Irish Universities Bill calls for scarcely any remark. It was felt that discussion was useless, and it was soon settled that there was to be no division, although it was reported at first that about a score of the Irish members had determined to stick to their colours. Perhaps the only interesting event of the night was the visit of Mr. R. W. Emerson, the great American essayist. He sat under the gallery on the right hand of the entrance, and waited in the expectation that he would be able to hear Mr. Gladstone, but the Premier did not speak till after Mr. Emerson had left. He strikingly resembles the portraits published of him, but his face is peculiarly one which a photograph fails to take properly. The features are correct in the picture, but they are hardened and wooden, and miss a peculiar expression which is their greatest charm. C.

Flowers in a Dining-room.—At a dinner recently given at Delmonico's, New York, the dining-room was filled on each side with banks of moss brought on purpose from the South, in which masses of flowers of the choicest kinds were placed, including several hundred yellow roses, which cost one dollar each. Down the centre was a tank full of water, over which was an aviary of song birds, and in the midst two swans, real ones, swam about, the whole adorned with superb flowers, water-lilies, and ferns. During the evening four ladies fainted from the overpowering effects of the flowers.

Literature.

CANON BRIGHT'S ORATIONS OF ATHANASIUS.[*]

Amongst all the characters of Church history, there are few, if any, who have commanded a wider or more lasting admiration than Athanasius. Nor is this to be wondered at. Carlyle may have exaggerated the influence of hero-worship; but keen individuality, when accompanied by high devotion, practical wisdom, and exhaustless energy, will always, in the long run, kindle an enthusiastic sympathy in multitudes, and make the possessor of such qualities a power in history. Rarely or never have qualities like these been exhibited with such extraordinary force as in the career of Athanasius. Even the sneering Gibbon seems fired by a feeble spark of enthusiasm in speaking of him. And to say nothing of the raptures with which High Churchmen dwell upon his memory, even the spiritual descendants of Arius have felt the charm of his uncompromising ardour in what he deemed the cause of truth. And "Athanasius against the world" has passed into a proverb for the might of individual conviction.

The main outlines of his adventurous career, his episcopate of forty-six years, his repeated exiles, his hair-breadth escapes, his wanderings upon the face of the earth, his diplomacy in his dealings with imperial courts, are generally well-known, mainly, we imagine, through the pages of Gibbon. But his works have not been easily accessible unless to patient and laborious scholarship. There are probably many Christian ministers who may read Greek with tolerable facility when it is printed in clear type, and punctuated according to the fashion of modern times; but who when set down before a Benedictine text, bristling with abbreviations, and punctuated only here and there, apparently at random, get rather bothered, and fail to perceive the beauties of the author. For such readers Canon Bright's edition of the Orations against the Arians will be a great boon. The name of the Clarendon Press is a sufficient guarantee for the type; while the punctuation and the free use of capital letters, serve often almost as well as foot-notes to convey the editor's idea of the meaning. Foot-notes there are none. And perhaps this is all the better, as it concentrates the attention of the reader upon the text. We should confidently expect that many readers will, through this book, get their first experience of Athanasius as a writer. As a *writer*; for the description of these diatribes, as "orations," is somewhat misleading. They were discourses, written amidst the monastic solitudes of Upper Egypt, whither the great champion of orthodoxy was obliged to fly during the reign of Constantius. Still they read like the works of one who was quite as ready with his tongue as with his pen—if not more so. There is a directness about them, as though spoken to an actually present audience; and there is no little of the dramatic vehemence which we naturally associate with spoken rather than with written speech.

We question, however, whether the kind of readers whom we have supposed to get their first taste of Athanasius in the original through this publication, will not be a little disappointed in some respects. It is not unlikely they may look to such a famous controversialist for the strongest expression of the most powerful arguments from both reason and Scripture for the doctrines he held so dear. But when they discover how much turns upon mere verbal quibbling, when they find how any passage from any part of the Old or New Testament, if it contain something about the Power, or the Wisdom, or the Word, or even the brightness of God, is used without the slightest hesitation in proof of the great doctrines at issue,—they will probably be inclined to abandon the study as a sterile and futile waste of time. We advise them, however, to persevere. There is something better to be got out of Athanasius than any controversial arguments. There is a realisation of a stupendous crisis in the history of the Church; there is a steadfast, uncompromising, fearless devotion; there is a keen concentration of every interest, every aim, and every faculty upon one vital issue; there is an instinctive perception of the transcendental character of the sources of spiritual life; all of which make him well worth study. And besides, the patient reader who is content to turn over tons of sand for grains of gold, will come upon precious bits here and there worth all the labour; suggestions which spring from an earnest life; glimpses of individual experience; pictures of fourth-century customs, and of ecclesiastical antiquity, such as enrich us by enlarging our knowledge of mankind.

Dr. Bright has prefixed to the text of the "orations" a sketch of the life of the saint. It strikes us that here too much has been attempted for the space that could be given. The learned author, familiar with the subject on which he discourses, can have little idea of the bewilderment occasioned to many readers by the profusion of obscure names which are introduced, and the multitude of allusions to events or ecclesiastical squabbles with which only a regius professor can be expected to be familiar. Still the real student will perhaps find the sketch all the more valuable because of the very features which perplex an ordinary reader. Quotation is needless. The whole significance and value of the volume lies in the clear and well-punctuated text of the Orations, which we commend especially to those stewards of the Word who would be able to bring out of their treasury things new and old.

[*] *The Orations of St. Athanasius against the Arians, according to the Benedictine Text; with an account of his Life.* By William Bright, D.D., Canon of Christ Church, Regius Professor of Ecclesiastical History. (Oxford, at the Clarendon Press, 1873.)

"*IRELAND IN* 1872."[*]

If writing about a country could reform it, could save it, or could do it any good whatever, Ireland would long ago have been the "Happy "Land" of this terrestrial globe. What articles, what pamphlets, what books, nay, what speeches, have been devoted to this one small and diminishing Ireland! The political literature of the world cannot, we suppose, produce a parallel to it. And the literature still grows, Dr. Macaulay's work being witness. And it is still likely to grow—can scarcely, indeed, be expected to stop until Ireland shall be, what we have some hope that it will be, a prosperous and contented nation.

Our hope of this has been greatly strengthened by reading Dr. Macaulay's admirable book. We do not exaggerate when we say that Dr. Macaulay has rendered a public service both to England and Ireland in writing it. Half-a-dozen Commissions on the present state of Ireland, would not have resulted in the collection of more useful information than that which the author has placed before his readers. For practical utility, as we need scarcely say, any really good book is worth more than any official report. The one is published and read; the other is published and not read. Dr. Macaulay's work, we venture to think, will be read wherever its value can be made known, and most people who may peruse it will feel thankful to the author for having written it. It will give them large and copious information conveyed in a clear, concise, and popular style, wide views, and—if they care as they should care for the welfare of their country—some rest of mind.

This book is packed so full of information, packed comfortably together although it is, that it is not possible to summarise it within ordinary limits. It deals with all the subjects of public interest which for many years we have been discussing, and throws more or less light upon each of them. The social state of Ireland is first treated. The advance that the country has made, and is making, is illustrated by a variety of public facts, as well as of observations made by the author. We learn, for instance, that the old style of funeral, accompanied by its "keen"—that melancholy wail of mourners—is dying out; that the old wakes are becoming rarer; that the barbarous scenes once to be witnessed at fairs are now seldom to be witnessed, and that the old hedge schoolmaster and his ragged scholars are things of the past. These are all signs of increased civilisation and self-control which, by-and-bye, will make their influence more directly felt than it can be now on the general prosperity of the nation. But this is not all. Dr. Macaulay assures us, and gives authentic facts to back his assurance, that there is a growing respect for law amongst all classes of Irishmen. He says, for instance:—

"It is difficult to realise the condition of the greatest part of Ireland only a few years back, when the houses of country gentlemen required to be barricaded like fortresses in an enemy's country, when agrarian outrages were so common as to excite little surprise or attention, and when landlords and their agents went in daily peril of their lives. Twenty years ago this was still the normal state of too many districts, but the time of the famine marks a broad division in the general history of the island. No one who knew Ireland before this latest period of her 'long agony,' and knows her now, will dispute the greatness of the revolution that has taken place. With the exception of occasional outbreaks, the result of political agitation, the whole tone of national feeling is changed. Material prosperity is steadily progressive. A spirit of enterprise is abroad among the people. The arts of peace are flourishing, and the great body of the nation are engaged in quiet pursuits of agriculture and commerce. The spirit of discontent is kept up chiefly by professional agitators, who require only a firmer hand to keep them from their mischievous work. In most parts of the country life and property are as safe as in England."

The judicial statistics of Ireland altogether bear out this testimony.

Moral, physical, and material prosperity pretty generally accompany each other. So we find that the sanitary state of Ireland is rapidly improving; that the dwellings of the labourers are also being improved, that both the quantity and the prices of stock are going up, and that the prospects for future years are better than any that as yet have been realised in the history of the country.

This, however, is not all—nor anything like all, as our readers pretty well know—of the Irish question. What about the decrease of population? What about emigration? What about absenteeism? What about education? What about Home Rule? What about Ultramontanism? All these subjects are discussed at greater or less length by Dr. Macaulay. On the first two subjects the author holds that, under the circumstances, the decrease of population and emigration have done Ireland great good—and we quite agree with him. At the same time, if Ireland in 1832 had been a little more like Ireland in 1872 than she was, neither of these things would have occurred. That she was not, was owing to her wretched government by this country.

A great portion of this work is devoted to ecclesiastical topics. Dr. Macaulay is a thorough Protestant, and traces all the woes of Ireland to her religion. There is some exaggeration, we think, in his treatment of this subject—an exaggeration of tone, however, rather than of fact. There are in Ireland as in England, and, in fact, in every European country, Roman Catholics who are Ultramontane, and Roman Catholics who are not Ultramontane; and, if we understand Dr. Macaulay rightly, the Ultramontanes are governing the country without, at present, possessing the full sympathies of the people. The practical question therefore is, how to counteract Ultramontane influences; and this question we do not see that the author fairly answers. He says, however, this amongst other things:—

"It is a mistake in the Government to show so much deference, and almost servile subjection, to the will of the Romish Church, and to give so little attention to the opinions of the National party, many of whom are disinterested and patriotic, however visionary or mischievous we may consider them to be. The wiser policy would be to conciliate the National party, by considering their alleged grievances, and hearing their proposals, instead of driving them into secret conspiracies, and throwing them into combination with that ultramontane faction whose irreconcileable hatred to England is well known. There is not a country in Europe where the Catholic Church would be tolerated in the attitude assumed by the heads of the Romish Church in Ireland. Even in the most Catholic countries they are excluded from the control of education and patronage, and from the political influence which is wielded by Cardinal Cullen and his satellites."

For the same reason there can be no concession to the Home Rule demand:—

"But there is a disturbing element which hinders the fair consideration of the question. A large and influential body in Ireland is neither patriotic nor loyal. The Vatican is their country and the Pope their ruler. All their best sympathies are abroad, not at home. While this disturbing and disloyal element retains its influence, the question cannot be entertained. In the existing state of Ireland, Home Rule simply means Rome Rule."

Yes! But will things ever be different? We have a partial answer to this question in the following passage, which we extract from a characteristic chapter on "Roman Catholics and Irish Catholics":—

"Why do the laity, it may be asked, submit so tamely to the episcopal domination? The question will not be asked by those who know the state of Ireland. It is not easy to act with independence when life itself depends on the good will of the priests. A professional man, or a trader, or shopkeeper, in a Catholic town, can be ruined in his worldly calling by incurring ecclesiastical displeasure. Among the great landed proprietors one might expect more independence, but the fact is that the Catholic gentry as a rule are, for their station, the least intelligent class in the community. A well-educated Roman Catholic gentleman is the exception, not the rule. When met with, it will be found that he has been to Trinity College, or that he has attended some foreign University. According to the testimony of Professor Sullivan, the lower classes of the Irish are becoming well-educated, for their station, but the middle and upper classes the reverse. The training they get in Roman Catholic schools is a miserable training, and if not followed up by a University course, they degenerate into mere rural squireens, without much liberal knowledge, or independence of character.

"It is very different with the educated minority of the gentry who have studied at Trinity or at other colleges. It is especially different with a large proportion of the Irish Catholic bar, to whom we may look hopefully for resistance to the tyranny of Rome. The bar alone has organisation and independence enough to maintain the struggle for civil and religious freedom. The alliance of the bar with the clergy gained Catholic emancipation and other triumphs. If there is to be a

[*] *Ireland in* 1872; *A Tour of Observation. With Remarks on Irish Public Questions.* By James Macaulay, M.A., M.D. Edin., Author of "Across the Ferry." (London: Henry S. King and Co.)

conflict between the Italian and the Irish Catholics, the strength of the bar will be on the patriotic side, and the independence of the Irish clergy as well as the laity may yet be secured."

One of the most valuable chapters in this work is that on the O'Keefe case, the history and bearings of which are stated with great clearness. We confess, however, for ourselves, that we have not had that full sympathy with Mr. O'Keefe which Dr. Macaulay seems to possess. A Roman Catholic priest must abide by the rules of the Roman Catholic Church. To use a phrase in the Irish Land Act, he has "contracted himself out"—out of the rights given to him by law—and he must take the consequences. It is very well to ask, shall England or shall Rome rule in Ireland? But if people choose to put their necks into the yoke of Rome they must suffer something before they can be relieved. You cannot be a Roman Catholic priest, and, at the same time, a free agent or a free man. This is what Mr. O'Keefe is finding, and we hope that he and his brother priests will take the lesson to heart. Dr. Macaulay, however, puts the case thus:—

A foreign Power, unrecognised by the law or the constitution, dares to interfere with the British courts, and to limit the rights of British citizens. The Papal legate proclaims that every Catholic priest is debarred from bringing before the lay tribunals a brother ecclesiastic. The exigencies of party politics have brought the British Government into such relations with the Ultramontanes and their leader that these monstrous claims are not repudiated with indignation, as they would be by other European Governments. The press, the ordinary exponent of public opinion, has too much been influenced by the same reserve, imposed by party politics. But there is an appeal even from the press to a wider public opinion, and the Prime Minister, whichever party is in office, must make his choice between the support of the Ultramontane faction and that of the great body of the people, whether Protestant or Catholic, who wish to maintain the laws and constitution of England.

This is not the whole case; it is only half of it. The other is found in the answer to the question, How has it happened that Mr. O'Keefe is in his present position, and that the laws do not seem to protect him?

We could go on quoting on every subject which Dr. Macaulay has treated—the question of agriculture, of fisheries, of land tenure, of newspapers, of railways, of national education, &c. The author's views on all these subjects are characterised by equal acuteness, moderation, and good sense. But the reader must get the book for himself. He will not only like it, but, in all probability, he will like Ireland the better for having read it.

*THE REV. STANLEY LEATHES ON THE STRUCTURE OF THE OLD TESTAMENT.**

This is an able and honest attempt to supply a want which is often felt by young students of the Bible, and indeed by their elders as well. That there is a certain unity in the Scriptures even the most superficial reader feels. But he may make many mistakes as to the character of that unity, mistakes which may cause him considerable perplexity when a little addition to his knowledge reveals to him the evidence of considerable variety and divergence as well. Now, so far as the Old Testament is concerned, we do not know that we could point young people or their instructors to a better text-book than this, for an intelligent study of the most generally received view as to the connection between the various books. Mr. Leathes explains at the commencement, in a very simple and striking manner, what he means by the "organic structure" of the Old Testament. There are not only many parts in the Book, but they have a living relation one to another, and they are adapted to the fulfilment of distinct purposes, all of which are integral parts of a general design. Carrying out this idea of the Old Testament, our author speaks of history, prophecy, poetry, and law, as four fairly distinguishable elements, each of which is naturally associated in the mind with particular books, while at the same time they are represented in all. Taking up the historical element first, the writer takes his stand at the period of Nehemiah. He shows that the indisputable historical records of that time, brief as they are, reveal to us the gradual results of a long process of national history. By an ingenious, but it must be confessed by a somewhat precarious process of argument, he endeavours to prove that as the second temple implies the first, so the first implies the tabernacle, and the antiquity of the directions for its construction; and still farther, the tabernacle involves the great events associated with it. Again, the Book of Nehemiah, it is shown, implies substantially the history recorded in the Books of Kings. These again are maintained to be unintelligible without the record in Samuel, and so on back through Joshua and Judges to Exodus. We confess this seems to us too much like an attempt to build a geometrical staircase downwards, making the whole weight to hang from the top step. Still many striking points are made, and of such a character as to give the young student fresh interest in the study of Scripture.

Mr. Leathes next treats in due course of the prophetic and the poetic elements in the Old Testament. He makes some just observations on the impression conveyed by prophetic words of the nearness of the speaker to God, for whom he spoke. And he presses the comparison often made between the utterances attributed by Milton's imagination to the Almighty, and "words attributed to the Lord of Hosts by the "Old Testament prophets." This supernatural prophetic element pervades the whole history, and gives it its profound significance. Of the author's treatment of the poetic element we shall best give an idea by quoting a very admirable passage:—

"A very large proportion of the Psalms are the outpourings of personal sorrow or joy. And in this sense they are emphatically real. The sorrow or joy which is expressed in the choruses of the Greek drama is far less real than that of the Psalms, and it is difficult to imagine any one seeking to give utterance to his own grief or joy in the language of the Attic poets, or turning to them for sympathy. The more intense and real his grief, the less would be the pleasure he could find in them. But it is far otherwise with the Psalms. When the heart is most full of sorrow, there is a mine of sympathetic feeling there. *The enemy hath persecuted my soul, he hath smitten my life down to the ground, he hath laid me in the darkness as the men that have been long dead; therefore is my spirit vexed within me, and my heart within me is desolate.* What music for the sorrowful in such words! How marvellously they lend themselves to the agony of the heart that longs to cry aloud in secret, that must find some vent, and dares not try to find it in the noisy, heartless, sorrowless world!"

The final chapter of the work deals with the legal element, which, the writer argues, is fundamental; and to which he traces the sense of sin and the love of holiness which so pre-eminently characterised Hebrew patriotism:—

"Thus every portion of this ancient literature is intimately bound up with every other. The prophecy with the poetry, and the poetry with the history, and all together with the law, and the Law of Moses is not only an integral element in the composition of the Old Testament; but is also the corner-stone of its internal structure, and the firm, essential basis of its organic and indestructible unity."

So concludes a little treatise which, from its convenient size and form, its clearness, simplicity, and honesty, may be confidently commended to those interested in the intelligent instruction of the rising generation in "the "faith once delivered to the saints."

* *The Structure of the Old Testament; a Series of Popular Essays.* By the Rev. Stanley Leathes, M.A., Professor of Hebrew, King's College, London. Hodder and Stoughton.)

*TRAITS OF CHARACTER.**

One would naturally have supposed that Mr. Jacox's method would be sure to suffer greatly through repetition. The finding of a true thread on which to string consistently the results of very large reading demands almost as much ingenuity as the production of wholly original work. It is the true art of quotation continuously illustrated. And we know that to quote well—so that the old matter takes on new light and significance—is no ordinary gift. How often, indeed, do we find lofty thoughts and pure sentiments robbed of their real beauty by the untoward setting in which they are presented to us! Even poets have sometimes proved themselves but sorry illustrators of the choice utterances of their brethren. The faculty of quotation is not a thing of mere memory; it demands also sensibility the finest, and sympathy the freest and most complete. It is genius in undress—ready to accommodate itself, so as by accommodation to attract and elevate. It is not mere copying, but such a re-arranging and re-classifying of ideas, under new associations, as the better brings out their deeper relations and affinities. In one word, this demands imagination; and that element once given, there will always be a sense of freshness and grace even when the very oldest material is dealt with. It is because Mr. Jacox is anything but a mere reader or collector of *ana*—because he is full of fine fancies—is something of a poet, indeed, that this, his fourth volume of quotation-sermons, is so much more attractive even than any of those which have preceded it. Here he keeps close by his text, developing his own underlying train of thought in a truly remarkable and effective way. The book consists of forty-three short chapters—each of them with a distinct leading idea—which is illustrated by the aptest expressions from literature, old and new, secular and sacred, and from the highways and byways alike. In the compass of such a short article as we can give here, it is scarcely possible to present any adequate account of the wealth, the aptness, the suggestiveness, and striking independent thought which we find in every page of this book. We can but assure our readers of a great treat in its leisurely perusal. We should not forget to say, too, that there is throughout a tone of clear and elevated purpose. The author, though he suffers from being to a large extent isolated from the main currents of life, is by no means a sour book-worm, but a full-hearted, generous-minded man, who knows somthing of what it is to be in need, and to abound, and who is above all things "willing to communicate," and to "be all things to all men" to win some. We must content ourselves with giving a short extract or two in justification of our statement. This, for example, on some personal traits in historical persons, occurring in the chapter "Loose and Flowing Locks," is very characteristic:—

"The little head, *gaie, ironique et satyresque*, of the President de Brosses, is described by Diderot as lost in the immensity of a forest of hair which 'obfuscated' it. A big head was Mirabeau's, but proportionally bigger still was the *énorme chevelure* which crowned and covered it—that *chevelure immense* said to have been endowed with such vitality that, towards the close of his last illness, the doctor on entering his bedroom would, before he felt his patient's pulse, first of all inquire of the valet how his master's hair was to-day—*comment était ce jour-là la chevelure de son maître;* whether it was crisp and curling of itself (*si elle se tenait et frisait d'elle-même*), or soft, limp, and depressed. Long hair, more or less disorderly, has been thought a characteristic of the dreamy poet; whether of the growth favoured by Shenstone, who, like Southey in a later generation, was noted at the University for what was then accounted the odd practice of wearing his own hair—which being (says the biographer) 'coarse in quality, little tended or dressed by its owner, and floating down over a large ungainly person, excited some ridicule'; or like Coleridge's, as Hazlitt describes it, in his younger days, black and glossy as the raven's, and falling in smooth masses over his forehead. This long pendulous hair is alleged to be peculiar to enthusiasts. Sir Thomas Browne devotes a chapter to 'the picture of our Saviour with long hair,' wherein indeed, judges the expositor of vulgar errors, 'the hand of the painter is not accusable, but the judgment of the common spectator; conceiving He observed this fashion of His hair, because He was a Nazarite; and confounding a Nazarite by vow, with those by birth or education.' John Wesley's answer to remonstrants against his overgrowth of unshorn hair, was, that to adopt the prevailing fashion would curtail his means of almsgiving to the poor; and 'I am much more sure,' he protested, 'that what this enables me to do is according to the Scripture, than I am that the length of my hair is contrary to it.' The royal fashion of long hair, says Gibbon, in his account of the Merovingian dynasty, was the ensign of their birth and dignity; their flaxen locks, which they combed and dressed with singular care, hung down in flowing ringlets on their back and shoulders, while the rest of the nation were obliged, either by law or custom, to shave the hinder part of their head, and comb their hair over their forehead. Mr. Thackeray, in his legend of the Rhine, just reminds his readers of the great estimation in which the hair was held in the North; how nobles only were permitted to wear it long; how, when a man disgraced himself, a shaving was sure to follow; and what penalties were inflicted upon villains or varlets who ventured on ringlets."

This, too, in subdued refutation of the idea that heroines must be big women, is good:—

"As there are Shakspearean commentators who take Lady Macbeth, from certain incidental allusions, to have been a small slight creature in her physical presence, so has the speculation been hazarded, that Ahab's energetic wife was a little woman. As a rule, we are told, the little woman is brave. When the lymphatic giantess falls into a faint or goes off into hysterics, *she* 'storms, or bustles about, or holds on like a game terrier, according to the work on hand.' Judith and Jael, it is allowed, were probably large women: the work they went about demanded a certain strength of muscle and toughness of sinew. But 'who can say that Jezebel was not a small, freckled, auburn-haired Lady Audley of her time,' full of the concentrated fire, the electric force, the passionate recklessness of her type? Regan and Goneril, according to the essay on little women, might have been beautiful demons of the same pattern."

This, also, is surely well worthy of being extracted:—

"It is well said to be consoling, to feel assured that, dreadfully wicked and weak and deceitful as we all are, for so our satirists and cynics tell us, the keen observer who explains everything beforehand by reference to some sinister impulse, is sure to be out in his reckoning at least a dozen times as often as the simpler being whose first impression is to assume that men wish to do well. Of Walter Watson, for example, we read in Mr. Justin McCarthy's tale, that 'perhaps his most fatal snare in life was his incapacity to believe in, or even to realise, the idea of human truth and goodness.' In salient contrast with whom consider the Sir Peregrine of 'Orley Farm,' in whose instance Mr. Trollope invites us to reflect how strange it was that that old man should have lived so near the world for seventy years, should have taken his place in Parliament and on the bench, should have rubbed his shoulders so constantly against those of his neighbours, and yet have retained so strong a reliance on the purity of the world in general. 'Here and there such a man may still be found, but the number is becoming very few.'"

But the book is little less than a complete repository of great opinions on certain important topics, which acknowledge a Biblical starting ground—wrought together with such art, with such completeness, that we are never

* *Traits of Character and Notes of Incident in Bible Story.* By Francis Jacox, author of "Secular Annotations of Scripture Texts," "Cues from All Quarters," &c., &c. (Hodder and Stoughton.)

persecuted with the "jolting" that is so often felt in perusing books of extracts.

To all who wish and who need suggestions to stimulate thought, or illustrative references to aid in composition, we can with confidence recommend this book—full as it is of knowledge and quaint fancy.

BRIEF NOTICES.

Alden of Aldenholme. A Novel. By GEORGE SMITH. In Three Vols. (Samuel Tinsley.) This novel—albeit quiet and studious rather than sensational—has many merits. Young Alden of Aldenholme loses his fortune and his estate, and has to suffer in many ways—has for a time almost to relinquish his hope of success in love, and to push his way unaided in literary pursuits in London. What adds to his trials (and to the interest of the plot) is that the man who claims the heart of Katherine Hayward is a man peculiarly detestable to him, who moreover is determined to secure Aldenholme. Jonas Crabtree is a vulgar, low-minded man, grovelling, full of mean plans and full of fears; and he is very well portrayed. But the father of Katherine, into whose hands Aldenholme falls, is alive to Jonas Crabtree's failings, and manages to outwit him as to the estate, and Katherine contrives to nonplus him in his love-making, which is perhaps the best part of the book. Alden has many difficulties in London, but confronts them patiently, manfully, at last to reap his reward in success by publications under a *nom de plume*. Clearly this portion of the work is the result of some experience in newspaper editing and publishing. At length, the popular author and Katherine Hayward meet, and the long-cherished feelings of both now find free expression, the lovers being soon happily united; while Jonas Crabtree is thrown out of his property by the discovery of a will, which he had had a hand in tampering with. The novel is perhaps rather too levelly written; but it has good passages, and is so clear and interesting that you are tempted to read on and on in a mood of mild enjoyment.

Mountaineering in the Sierra Nevada. By CLARENCE KING. (Sampson Low and Co.) This is a most interesting and well-written account of the experiences and adventures of the United States Geological Survey of California, under Professor J. D. Whitney, the well-known American geologist. In connection with a vast deal of scientific and technical information, we have such an amount of masterly picture and description as should make the book popular here, as we have no doubt it is in the United States, and so well deserves to be. The forests, the valleys, the hills, the vast slopes and ranges of that region, are all carefully described, yet never in such a style as to become tedious; and as we have here and there very acute remarks on men and the state of life in these parts, we confess to having ourselves read the book with real enjoyment. We may give one short extract:—

"Brown foot-hills, purple over their lower slopes with 'fil-a-ree' blossoms, descended steeply to the plain of California—a great inland, prairie sea, extending for five hundred miles, mountain-locked, between the Sierras and the coast hills, and now a broad arabesque surface of colours. Miles of orange-coloured flowers, cloudings of green and white, reaches of violet, which looked like the shadow of a passing cloud, wandering in natural patterns over and through each other, sunny and intense along near our route, fading in the distance into pale bluish-pearl tones, and divided by long, dimly-seen rivers, whose margins were edged by belts of bright emerald green. Beyond rose three hundred miles of Sierra half lost in light and cloud and mist, the summit in places sharply seen against a pale, beryl sky, and again buried in warm, rolling clouds. It was a mass of strong light, soft, fathomless shadows, and dark regions of forest. However, the three belts upon its front were tolerably clear. Dusky foot-hills rose over the plain with a coppery-gold tone, suggesting the line of mining towns planted in its dusky ravines."

The Asiatic in England: Sketches of Sixteen Years' Work among Orientals. By JOSEPH SALTER, Missionary to the Asiatics in England. (Seeley.) This is a very interesting account of real Christian labour in a long-neglected field. The Chinese, the coolies, the Malays, whom we see lounging languid about the East-end, discharged from ships, or unable to find suitable labour, are not a very promising sort of material for the missionary; but Mr. Salter has gone into his work with spirit and energy, and has rarely-gladdening results to recite. The Strangers' Home for Asiatics, which was founded by the Rev. Henry Venn, Lieut.-Col. Hughes, and others, to a great extent through the interest and aid of that good prince, Maharajah Dhuleep Singh, has been influential not only in relieving physical want and suffering, but in spreading the Gospel; for there are cases on record of earnest Orientals working their way to it from the farthest East, in order to gain knowledge; and one of them, after being a successful teacher in India, is now doing a great work of instruction among his own brethren Burmese. Many of the cases given are very interesting, and Colonel Hughes's Conclusion shows how thoroughly Christian the founders are determined to keep the institution. The wasteful, vicious Orientals have in many cases, by ministry of kindness, been taught economy and something higher.

"But the rescue from moral degradation, and from an initiation into the various forms of evil, is of greater importance than the preservation of the Lascar's gold. Call to mind the wild revels in 'the fields' during the Sabbath the missionary spent there—the orgies of the Lascars in the skittle-ground and in the taproom! Think of them in prison, in hospital, or in the stifling opium-smoking rooms, and contrast those distressing scenes with the events of the year 1872, when, on one occasion, seventy-three of the same swarthy sons of the East, well-dressed, with money in their pockets, were taken in three vans, accompanied by the officers of the Home, to spend a day at the Crystal Palace, where they were met by the honorary secretary, and spent a happy day, making various purchases to take to their families in India; or, on another occasion, when they were escorted by the missionary to a *fête* given by a benevolent gentleman to all the foreigners in London."

We can sympathise with much in *The Divine Sequence: a Treatise on Creation and Redemption.* (Longmans), evidently written by a devout and thoughtful Catholic, to whom a "great sorrow" has doubtless been blessed in constraining to more and more of devotional habit and meditation; but it will surprise no one to know that there is also much in it with which we cannot sympathise. There is, now and again, fine half-poetic renderings of those deeper feelings that but seldom find "set" expression in prose, and the spirit throughout is elevated and pure; but the chapter on Mary has necessarily much that sorts not with our thoughts; but still we have perused the manual with much interest—we hope some profit.

How Frank began to Climb the Ladder, by CHARLES BRUCE (Nimmo), is a little story with a good intention, and, on the whole, well written, though inadequately conceived. It may, however, be found a good present to quite a young boy.

In an enlarged edition of *The Missionary Work of the Church* (John Snow and Co.), we have a very useful manual, dealing strictly with results, and so supplying a very ready answer to the sneerers at Christian missions. The Rev. E. STORROW, who has revised and enlarged the work, has evidently done his part carefully and well. The chapter, "Present Obstructions to "Progress of Missionary Effort," has still too great a claim on the attention of the Christian Church.

Dietetics of the Soul; or, True Mental Discipline (Kirby and Endean), is a translation from a very popular German work of Dr. VON FEUCHTERSLEBEN by Col. OUVRY. It is not a devotional book; but rather a consideration of the physiological conditions under which the mind and spirit can be kept in health. It is written with a pure tone, and is opposed to material tendencies; and, as such, may be recommended. The "Passages from a Diary" at the end are especially replete with ripe practical suggestions. Take an instance:—

"As there is a point in the eye which is insensible to light, so there is a dark point in the mind which envelopes the germ of all that may undermine us from within. All depends on our circumscribing this point by cheerfulness and morality, so that it shall become invisible; if allowed to exceed its limits, it expands, until the mind is overcast with shadows, and the night of insanity closes over the wretched sufferer."

The Gypsy Series (Strahan) is a set of four stories, bound together by a slight thread of incident, in which a young girl's progress is traced in a most vivacious style by Miss Phelps, author of the "Gates Ajar." The stories are full of quiet power, and show all the delicacy, invention, and grace of style we should expect from Miss Phelps, and are calculated to be a real addition to our recognised juvenile literature. Messrs. Strahan have got them up in nice style, with capital illustrations, which perhaps are, in two cases, just a little English.

The Evidence of Prophecy, by Dr. ALEXANDER KEITH (Religious Tract Society), is a valuable manual, though in some points now a little out of date; yet it has had a wonderful influence in its day, and is convincing beyond many such treatises. The "Tract Society" have therefore done well in issuing this new and revised edition in this small handy form.

Memoirs of a Professional Lady Nurse, (Simpkin, Marshall and Co.) does not give, as one would at first expect, experiences in nursing, and remarks on prevailing systems and ideas, but is rather an account of very extensive travels, and the various personages and characters Mrs. Stannard has met in Australia, North America, and other parts of the world. But the book is not devoid of interest, which is increased by a number of illustrations.

Daniel: Statesman and Prophet (Religious Tract Society) is a very successful narrative of the career of Daniel, light being brought from many quarters to show the condition of the world at the time in which he lived. There is little effort at unveiling the meaning of his prophecies; but as much is done in this way as could well be done while at all maintaining the narrative form. The volume is, we think, fitted to be very useful, as it brings much knowledge into small compass.

Compton Friars (Sampson Low and Co.) is written with great skill, as we should expect from the author of "Mary Powell,"—quiet, easy, graceful. The story, however, is rather deficient in strong interest; though one or two of the characters, it must be said, are very well done, especially Mrs. Hartlepool. The volume is neat, and every way well got up and illustrated.

In *Delhi and other Poems* (Longmans) we have a revised edition of a volume of very finished compositions, which prove that taste and poetic feeling are quite compatible with the duties of an East Indian civilian, notwithstanding that he lives "in an atmosphere and under conditions by no means congenial to effort in the field of "imagination." Mr. C. A. Kelly writes well, with quiet fervour and apt choice of term and epithet. It is impossible for us to reinforce our opinion by extracts, but this one finished sonnet on Sir Henry Lawrence we must find room for:—

"Soldier and statesman, whom the guiding star
Of duty led serene from height to height,
For ever pure and stedfast for the right,
Thro' calms of peace, and thunder-clouds of war.
Still thy majestic name breathes hope afar
For us who toil beneath the noonday sun,
But may not weary ere our work be done,
From the bright home where God's own chosen are.
Brave heart, who, when the Moslem's dread surprise
Leapt tiger-like upon us, dared be free
From human fears and passions, and arise
A tower of light upon a stormy sea.
A requiem, born of rescued Lucknow's sighs,
Floats o'er thy far-off grave eternally!"

This, too, for Dante, is good:—

"'My heart,' he sang, 'is like a dreary wave
That washes on a wild and lonely shore;
And darkness, like the darkness of the grave,
Broods o'er me evermore.'"

The Adventures of a Protestant in Search of a Religion (Washbourne) describes "Iota's" varied experiences—his contact with this sect and that other till, at length, he found rest in the arms of Rome. There is much cleverness and no doubt the result of much real observation and converse with characters who appear here veiled under pseudonyms. But "Iota" is too intent on satiric reference to be trusted; and strikes us as being more intent on exhibiting his own parts than to do good. No doubt he is sincere; but his exaggerating bent is too powerful for him, and, after all, he makes but a poor caricaturist, even though he has such good subjects as Stubbs and Boanerges and the rest.

Zina, or Morning Mists (W. Oliphant) is good and well written, shows a strain of tenderness, and has occasional good word pictures; but it is weak as story, and the characters are strained. It is readable, however, and young girls may like it. It has one or two admirable illustrations from J. Lawson.

NOTANDA.

By the death of Sir William Tite, which took place on Sunday at Torquay, the Liberal cause has lost a consistent and highly respected representative. Son of a London merchant, Sir William Tite was born in February, 1801, and in due course became a very successful architect. Being chosen in that capacity to design the new Royal Exchange, on its successful completion in 1844 he was most extensively employed—the terminus at Southampton, the old terminus at Vauxhall, and many churches, with other public and private buildings of an important character, having been erected from his plans. In 1848-50, and again in 1868-70, he was president of the Institute of British Architects. In 1869 he was knighted, and made a C.B. in the following year. Sir William was president of the Camden Society, vice-president of the Society of Antiquaries, Fellow of the Royal Society and of the Geological Society, a D.L. of London, and connected with several leading banks and public companies. As an author he was known as the compiler of the "Catalogue of Roman Antiquities found in the Site of the Royal Exchange," also of several papers in the *Archæologia*. In 1854 he contested Barnstaple, but was unsuccessful, though in June of the following year he was returned for Bath, which city sent him to Parliament at every succeeding election, on the last occasion at the head of the poll.

Half-a-dozen poems by Charles and Mary Lamb, not found in any collection of their works, have been rescued by the *Hour* from the oblivion of *The Champion* newspaper, of which Thelwall, the political orator, who, with Horne Tooke and Hardy, underwent the honour of trial for high treason, was the editor. Chiefly referring to contemporary events, the republished verses will not lend much additional lustre to the fame of the writers. Yet they are not without interest; and the following epigrammatic rhyme, entitled "On a Projected Journey," is evidence that even the "gentle Elia" could occasionally indulge in sarcasm:—

"To gratify his people's wish,
See George at length prepare—
He's setting out for Hanover—
We've often wished him there."

Was this, by the way, the root from whence sprung the still current expression, "Go to Hanover"? Another familiar though slangy phrase, "Go to Jericho!" is, we know, in effect of kingly origin, dating back to the shady side of the life of Henry VIII.; and it would be strange if two proverbial vulgarisms are traceable to a monarchical source.

"To teach the young idea how to shoot" may possibly to some few be the "delightful taste!" that Thomson says it is, but assuredly it is not the most profitable one. Even in England, acquirements necessary considered, the average emoluments are small. Yet it would appear that teachers on this side St. George's Channel are, so to speak, rolling in wealth in comparison with their Irish *confrères;* the gentleman who responded for representatives of Erin at the Bristol Conference the other day, stating that the average annual pay of those who "rear the tender thought" of Ireland is 42*l.*—a trifle over sixteen shillings a-week, which even a day labourer

now gets without much demur! Verily the president made no wild assertion when he said that the grievances and hardships of English teachers as compared with those of their Irish brethren are as a drop to the ocean. Surely it is high time this was remedied, for, however poetical it is to be "passing rich with forty pounds a-year," the prose of life requires additional golden incentives, the more so that those who minister to the minds of others must also minister to their own. How body and mind can be catered for under half-a-crown a day is a problem which even an Irish teacher must sometimes find it difficult to solve!

Of late years the Dutch, whose fleets once kept even England in alarm, have not had much to do with war, and their present campaign in Sumatra does not prove a mere triumphal parade. This was, however, not to be expected, the Achinese being sturdy opponents from the earliest times, as the Portuguese found to their cost in 1575, when the natives destroyed their shipping, and again in 1582, when severe defeat awaited them on attacking the town. So far back as 1600 the Dutch established themselves on the west coast of the island, and two other colonies a few years later. In 1811, when so many possessions found new masters, these colonies were transferred to England, only however to be politely restored in 1816. The Dutch flag became quite supreme in the island by an exchange of Malacca and some settlements in Hindostan for the remaining English colony, Bencoolen, in 1824; on which, perhaps, we may congratulate ourselves, as it is possible our troops might be now suffering reverses with those of Holland. Here, however, the Khiva expedition being closed to them, is a capital opening for the specials, who in writing of one of the most beautiful and withal little-known islands in the world, would have ample scope for descriptive talent.

Already several leading American journals have branch offices in London, and now report has it that the metropolis is to be favoured with a new daily, under the auspices of the proprietor of the *New York Herald*. This project is stated to have been a very favourite one of the late Mr. Gordon Bennett, who, knowing what is to be done by enterprise, held that a daily paper in London, conducted on American principles, and with the same energy, could not fail of most extended success. Perhaps in the interests of journalism it will be well if the rumour prove incorrect. Sensationalism is sufficiently rampant already without the spur of competition, and not a little of that which we have is more or less directly imported. *Figaro* has more than one writer on its staff who graduated the other side the Atlantic, while the new proprietor of the often-metamorphosed *Hornet*, and of the forthcoming *Home Journal*, Mr. Stephen Fiske, is from New York. The tone of the papers mentioned is quite sufficient as a specimen of the American style, without a diurnal acquaintance therewith, and it may be taken for granted that the majority of Englishmen will be quite content to remain unsupplied with the dubious luxury of a London daily of the *New York Herald* type.

Like the elephant's trunk, which can pluck up a tree by the roots, or pick up a pin, British law is equal to anything. As a case in point, the claimant may perhaps stand for the first simile; another which occupied the Lord Chief Justice, another judge, and a Q.C., illustrates the second. All about fourpence! which it appears Mr. Justice Lush, in an action for commission wrongly calculated, plaintiff's counsel being also wrong, and no ready-reckoner being forthcoming. On these grounds a new trial was gravely argued for, though it came out that the real motive of the application was to escape costs, the fourpence allowing a loophole to this end. On this momentous motion the court eventually suspended judgment, in order that Mr. Justice Lush might be conferred with. Breaking a butterfly on a wheel with a vengeance this? No wonder there is scarcely a court without considerable arrears to overtake!

Amongst the literary promises is that of a new work by Mr. Charles Darwin, who though advancing in years still industriously labours on. Judging from the title, however, in this instance human sensibility will be spared additional shock, and the theory—

> There was an ape in the days that were earlier;
> Centuries passed and his hair it grew curlier;
> Centuries more gave a thumb to his wrist,
> Then he was a Man and a Positivist,

as recently wittily epitomised and satirised by Mr. Mortimer Collins, will not be prominently advanced. "The Evil Effects of Inter-breeding in the Vegetable Kingdom," is the subject treated upon, for which investigation the author is peculiarly fitted by hereditary right and genius, his illustrious ancestor, Dr. Darwin, in his "Botanic Garden," having in that famous *mélange* of poetry, botany, and philosophy, opened up many interesting points capable of further development.

The author of "Festus," which was completed when the poet was but just of age, is understood to be engaged on another poem. First published in 1839, "Festus," now in its eighth edition, has been much altered since its appearance. Scarcely a page but has undergone revision, Mr. Bailey, like the Laureate, being a most fastidious critic of his own compositions.

B.

THE MUSICAL EDUCATION OF THE BLIND.

Who would not pity the poor blind, and do for them what lies in their power? There are few sadder sights than that of a blind man or a blind woman. In this land of ours there are 30,000 to be placed in this category, most of them in very poor circumstances, and unable to earn their daily bread. It is true many institutions exist to teach them to read or play the piano or the violin, to make mats and brushes and baskets; but after all, it is a fact that in this way their wages do not average more than six or seven shillings a-week, and that with all their industry they cannot earn sufficient to pay for board and lodging, and that in the immense majority of cases, if they are kept out of the workhouse it is simply owing to the hand of charity. How to remedy this painful and undesirable state of things has been a question seriously considered in many quarters. It was with this view, if we remember aright, the Alexandra Institute for the Blind was originated in Queen-square. The promoters were friends of that institution, took a shop in New Oxford-street, urging that it was no use teaching a blind man or woman to be a manufacturer unless you got him or her a place for the sale of the articles manufactured; and the way in which it has to plead for support indicates that as regards the blind, mat-making or basket-weaving are not very highly remunerative manufactures. In many quarters there are indications that the mat trade is not a little overdone, and that as regards these articles it is not true, in the language of the political economists, that the supply creates the demand.

In France and in America an experiment has been tried which is now being made in this country at the National College for the Blind in Paxton-terrace, Upper Norwood. It is found in Paris that sixty per cent. of the blind can follow music as a profession, which will give them not merely bread-and-cheese, but a respectable livelihood. Incomes of a hundred, and of a hundred and fifty per annum, may be earned in this way. In America the blind do better still, and as teachers of music are very well paid indeed. In this respect the Perkin's Institute at Boston has been unusually successful, and Mr. J. G. Campbell, who is the head of the Norwood College, was for thirteen years connected with that institution as musical director and resident superintendent. Both at Boston and in Paris it has been shown that the blind, who have the requisite amount of talent, are almost certain to make a good income out of music; but to attain this end they must aim high. It will not do for them to aim at an equality with those who can see. They must be superior if they wish to secure a position, and this involves a good musical education, with first-rate masters, instruments, and appliances, and, above all, a determination on the part of managers and teachers to overcome all obstacles.

It was in accordance with this idea that the College for the Blind was established at Norwood under the highest auspices. The Queen has become the patron. The Marquis of Westminster is the president. The Earl of Shaftesbury is one of the trustees, and the treasurer is Sir Rutherford Alcock. Dr. Sterndale Bennett is the head of the musical committee, and the Hon. W. Ashley is the chairman of the executive committee, which latter body consists of many who have made the welfare of the blind their peculiar study, who have pursued their investigations in all parts of the world, and who have begun the work at Norwood in the belief that it will do for the blind what no other institution in the United Kingdom can effect. The great difficulty is the want of funds. It is a very expensive matter educating the blind. More teachers are required than for ordinary pupils, and those teachers have to be brought all the way from America. In this country we seem to have none with the requisite experience and training and zeal. It is to be hoped that many such may be educated at Norwood. Then, again, as the object is to select promising pupils wherever they may be found, even in the lowest depths of society, it is clear many will have to be kept till they are sufficiently advanced to earn their own living, and to pay for their maintenance. Evidently, then, if the institution is to be a national blessing it must have ample funds. It has found support in many quarters. Situated at Norwood, under the shadow, as it were, of the Crystal Palace, the directors of that institution have given to its pupils opportunities of attending the rehearsals and other musical performances. Again, the great pianoforte manufacturers, the Erards and Broadwoods and Collards have promised their co-operation in promoting the success of the musical department, and have kindly offered pianos for the use of the institution. Some of the stars of the musical world are also its staunchest friends, and arrangements have been made in various large towns, including Liverpool, Manchester, Leeds, and Edinburgh, and Glasgow, to select and send a number of talented children and young persons to the institution. As no pupils are received who have not sufficient talent to justify the expectation that they may be rendered capable of self-support, very favourable results are anticipated, and so far as experience goes, have been realised. At any rate, such has been the universal testimony of all who have examined the pupils or have heard them play.

At present there are rather more than forty in the institution. Many of them have made considerable progress since they have been there. They are taught to read, to cypher, to write, to answe difficult questions in geography and natural science They are taught gymnastic exercises and others (very often a great want with the blind). As their minds strengthen their bodies do the same. It is also pleasant to see what a sound religious education is given them. Professionally a great number are being trained as pianoforte tuners, a branch of business for the acquisition of which they appear to have especial aptitude. It is very astonishing to watch them at their work. One can scarcely realis e the fact that they are blind when they are repairing or tuning a piano. Their fingers move as swiftly along as do those of persons who can see. The same remark applies to the facility and ease of their musical performances. It may be said that at Norwood you see the blind in a new aspect altogether—bright, intelligent, joyous—full of life and hope. Who can then have the hardness of heart to refuse his mite on behalf of their improved training and higher education?

Miscellaneous.

Stiperstones Consols.—The prospectus is issued of the Stiperstones Consols (Limited), capital 35,000*l.*, in 1*l.* shares. The company is formed to acquire, work, and develop the Heathmynd and Squilver Hill mines, situate in the Stiperstones district of Shropshire, and in proximity to the Bishop's Castle Railway, and a projected railway from Minsterley to the Roman Gravels Mine. At Squilver Hill two well-defined lodes of lead have been opened upon, and rich bunches of copper have been met with; and a great ochre deposit, containing a small percentage of nickel, has been opened upon in the Heathmynd. The practicability of extracting the nickel is under consideration.

Mr. Emerson at the Working Men's College.—Mr. T. Hughes, M.P., who has succeeded the late Mr. Maurice as Principal of the Working Men's College, presided on Monday night at the general meeting of the members at the commencement of the Easter term. Among the visitors was Mr. Ralph Waldo Emerson, who, on being introduced to the meeting, was "vociferously applauded." Mr. Emerson, in a brief speech, acknowledged the pleasure he had derived from the speeches he had heard that night. He said he believed the college was one fit for England and worthy of England; and, while every nation considered itself the best, each agreed that the second-best was England. Therefore, as part of themselves, Americans might well be proud of England. He hoped their institution would serve as a model for others throughout the country. The new teachers each addressed a few words to their classes. Among them was Mr. Darbishire, the well-known oarsman, who has undertaken a physiology class.

The East London Hospital for Children.—A special appeal has been made by the authorities of the East London Hospital for Children, to enable them to commence the new hospital buildings which are urgently required. We have been very intimately acquainted with, and have watched, this most useful charity, since its foundation, and can confidently speak of the noble work it has hitherto done, and of the important results accruing therefrom to the district. The abject poverty, the pitiable ignorance, and the resulting disease, of this part of London, are quite incredible to those who are not practically acquainted with the locality; and, when it is understood that the diseases of children in very many cases demand immediate attention and skilled advice, such as can only be afforded in comfortable dwellings or in hospitals, the charitable will at once admit the claim of the poor of this wretched district on their support. The requisite funds for the current expenses of the charity are, of course, only in small part gathered in the locality; and, to enable the governors, most of whom have already contributed to the fund, to carry out the new scheme, an extraordinary demand on the liberality of distant friends is rendered imperative: and the East London Hospital for Children has a right to expect a generous response.—*British Medical Journal.*

The Reformers' Union.—The executive and general committees of the Reformers' Union, the new political organisation lately established under the auspices of Mr. S. Morley, M.P., held a general meeting at the Union Rooms, Buckingham-street, Strand. Mr. J. C. Cox, J.P., of Belper, who has been elected president of the union, presided, and delivered his "inaugural address." Mr. Cox, in a speech which lasted more than an hour, explained the programme of the association, which includes the assimilation of the county and borough franchise, the abolition of the property qualification for all parochial offices, the disestablishment of all State Churches, international arbitration, the abolition of the game laws, the repeal of the Criminal Law Amendment Act, and the appointment of stipendiary magistrates throughout the country. Mr. S. Morley, M.P., Mr. M'Arthur, M.P., Sir Charles Dilke, M.P., Dr. H. Sandwith, C.B., Professor Hunter, and Mr. H. Fox Bourne were elected vice-presidents of the union. Resolutions were passed inviting the co-operation of all "earnest reformers" in the establishment of branches of the union in every part of the kingdom, and congratulating Mr. Cox on the successful vindication of the right of public meeting and free speech by himself and other friends of the agricultural labourer in Berkshire. A resolution was also adopted strongly

condemning the conduct of the British Government in refusing to recognise the Republican Government of Spain, and in allowing the existence of a Carlist committee in London, with the avowed object of fomenting bloodshed and civil war in Spain.

THE PROSECUTION OF MR. PLIMSOLL, M.P.—In the Court of Queen's Bench on Monday, the Attorney-General applied, on behalf of Mr. Norwood, M.P. for Hull, for a rule calling upon Mr. Plimsoll, M.P. for Derby, to show cause why a criminal information should not be filed against him for libel. The statements complained of had been published in "Our Seamen: An Appeal," the object of which was to put a stop to certain improper and criminal practices which were alleged to exist in the mercantile marine. The substance of the various allegations contained in the volume was that Mr. Norwood was one of two or three members of Parliament who were guilty of such practices, by which they made large fortunes, and that, having got into Parliament, they did what they could to obstruct and prevent legislation on the subject. The Attorney-General stated that Mr. Norwood carried on business as shipowner in the City of London, having, either himself or in conjunction with others, twelve or fourteen steamships, which were chiefly engaged in the Mediterranean and Baltic trade, but occasionally went to China and elsewhere. He stated in his affidavit that ever since he had been a shipowner he had never lost a ship by foundering, except by stranding or collision; that he never lost a ship from stress of weather alone, with one exception; and that he never lost the life of a single seaman. The court was unanimous in granting a rule.

Gleanings.

Strawberries are now selling in Covent-garden market at about 3s. an ounce.

"I now pronounce you man and—hand over the ten dollars before I go any further," is the way Connecticut clergymen have of securing their marriage fee.

Sydney Smith, in a letter to Mr. Howard of Corby, once observed:—"The only acquaintance I have made at Taunton is that of the clerk of the parish, a very sensible man, with great *Amen*-ity of disposition."

The *Philadelphia Medical Times* reports that a student undergoing his examination was asked what was the mode of action of disinfectants. He replied, "They smell so badly that the people open the windows, and the fresh air gets in."

SERIOUS MISTAKE.—A burglar made a serious mistake a few nights ago. He carefully secreted himself under a bed, and would have been entirely successful had he not fallen asleep and awakened the people by his snoring.

ENGLISH NEWS VIA PARIS.—The Paris *Presse*, of Thursday week, makes the following announcement:—"Lord Selkirk arrived this morning in Paris. He is a descendent of the famous Selkirk, whose adventures suggested to De Foe his 'Robinson Crusoe.'"

PREACHING THE PLACE CLEAR.—A prison chaplain being recently required for a Scotch prison, and the choice made, one of the board said, "Weel, I've no objection to the man, for I understand he has preached a kirk empty already, and if he be as successful in the jail, he'll maybe preach it vaucant as weel."

CHINESE SIGNBOARDS.—Here are a few specimens of Chinese signs:—"Shop of Heaven-sent Luck"; "Tea Shop of Celestial Principles"; "The Nine Felicities Prolonged"; "Mutton Shop of Morning Twilight"; "The Ten Virtues all Complete"; "Flowers rise to the Milky-way."

HOMELY AND FORCIBLE.—A coloured man was once asked why he did not get married. "Why, you see, sah," said he, "I got an ole mudder, an' I hab to do for her, ye see, sah, and ef I didn't buy her shoes an' stockins she wouldn't get none. Now, ef I was to get married I'd hab to buy dem tings for my wife, an' dat 'ud be takin' de shoes an' stockins rite out er my ole mudder's mouf."

A TRUE LADY.—"I cannot forbear pointing out to you, my dearest child," said Lord Collingwood to his daughter, "the great advantage that will result from a temperate conduct and sweetness of manner to all people on all occasions. Never forget that you are a gentlewoman, and all your words and actions should make you gentle. I never heard your mother—your dear, good mother—say a harsh or hasty thing to any person in my life. Endeavour to imitate her. I am quick and hasty in my temper; but, my darling, it is a misfortune which, not having been sufficiently restrained in my youth, has caused me inexpressible pain. It has given me more trouble to subdue this impetuosity than anything I ever undertook."

A ROSE PILLAR.—During a ramble a few days ago I remarked an excellent contrivance capable of being very extensively applied. Round the pillars of a villa portico, from base to capital, some galvanised iron wire hexagonal netting had been closely fixed. If accurate measurements are taken this is easily done, and when done forms one of the cheapest trellises for training climbers upon that can well be imagined. The aspect of the portico was south, the soil by the side of the single step was of excellent loam, and the occupant of the house had seized upon these favourable conditions to clothe his pillars with climbing roses, the branches of which were affixed to the wires with tarred string—a better material for the purpose than wire, being antiseptic and detested by the insect tribe. There are many situations in which trellis-work is required for which this iron-work netting is admirably suited. With some thin iron rods to give steadiness, and a pair or two of pliers to tighten the wire used for fixing, the material may be almost indefinitely used.—*Gardener's Magazine.*

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTHS.

MIRAMS.—February 1, at Dunedin, New Zealand, the wife of S. H. Mirams, city surgeon, of a son.

WORSLEY-BENISON.—April 4, at Gordon Villa, Grange-road, Canonbury, the wife of H. W. S. Worsley-Benison, of a daughter.

LLOYD.—April 17, at Denmark Hill, the wife of the late Henry Lloyd, Esq., of a daughter.

MARRIAGES.

SELWAY—JACKSON.—April 10, at the Baptist Chapel, Upper Holloway, by the Rev. John Corbin, Cedric Selway, Esq., of Clapham-road, to Annie Maria, youngest daughter of W. Jackson, Esq, Marlborough-road, Upper Holloway.

JUKES—GOODMAN.—April 10, at Kneesworth-street Chapel, Royston, by the Rev. Edwin Corbold, assisted by the Rev. B. Briggs, of Madagascar, the Rev. Charles Jukes, of Antananarivo, Madagascar, to Emma Zilpah, eldest daughter of Mr. Thomas Goodman, Royston.

EVANS—MOON.—April 12, at Cambridge Heath Congregational Church, James Evans, of Castle-road, Kentish-town, to Elizabeth, elder daughter of Mr. Richard Moon, of Rutland-road, South Hackney.

MCNISH—PAINE.—April 15, at the Congregational Church, Robertson-street, Hastings, by the Rev. C. J. C. New, John McNish, Esq., White House, St. Neots, to Alice Mary, eldest daughter of W. Paine, Esq., of the same place.

DEATHS.

WILLS.—April 12, at his residence, Thornton Heath, Surrey, the Rev. Samuel Wills, D.D., aged 64 years, late pastor of the Baptist Church, Winchester.

ERBBUCH.—April 13, suddenly, at 254, Old-street, Eliza, the much-loved wife of Adolphus Erbbuch, eldest son of the late Rev. A. Erbbuch, of West Lulworth, Dorset.

OFFOR.—April 16, at Grove-street, South Hackney, Sarah Ann, widow of the late George Offor, Esq, J.P., in the 67th year of her age.

DEANE.—April 16, at the Chestnuts, Mosely-road, Birmingham, aged one year and five months, Eva Mildred, daughter of Rev. Dr Deane.

SHEPHERD—April 18, at the residence of her brother-in-law, the Rev. J. M. White, Tisbury, Wilts, Mary Augusta, youngest daughter of Mr. Shepherd, of Rose Cottage, Ashampstead, Berks, in the 25th year of her age.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, April 16, 1873.

ISSUE DEPARTMENT.

Notes issued	£36,399,085	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	21,399,085
		Silver Bullion	—
	£36,399,085		£36,399,085

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,380,963
Rest	3,164,154		
Public Deposits	12,176,758		
Other Deposits	20,774,114	Other Securities	26,637,581
Seven Day and other Bills	329,747	Notes	10,145,485
		Gold & Silver Coin	833,744
	£50,997,773		£50,997,773

April 17, 1873. FRANK MAY, Deputy Chief Cashier.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

HOLLOWAY'S OINTMENT and PILLS.—Diseases and casualties incidental to youth may be safely treated by the use of these excellent medicaments, according to the printed directions folded round each box and pot. Nor is the Ointment alone applicable to external ailments; conjointly with the Pills, it exercises the most salutary influence in checking inflammations situated in the interior of the body. When rubbed upon the back and chest, it gives the most sensible relief in asthma, bronchitis, pleurisy, and threatening consumption. Holloway's remedies are especially serviceable in liver and stomach complaints. For the cure of bad legs, all sorts of wounds, sores, and likewise scrotula and scorbutic affections, this ointment produces a cooling and soothing feeling most acceptable to the sufferer.

Markets.

CORN EXCHANGE, MARK LANE, Monday, April 21.

We have moderate supplies of wheat, and the best samples of English met a free sale at fully last week's prices; inferior qualities more difficult to move without some reduction. Foreign wheat meets a fair demand, and Russian and American obtained a small advance from quality being reduced. The flour trade was slow at last week's prices. Barley is fully as dear. Peas, beans, and Indian corn are unchanged in value. Of oats arrivals are moderate. The article was in steady demand, and for good qualities 6d. per qr. advance has been made. At the ports of call cargoes of wheat have made 1s. advance on the week. Maize and barley remain unchanged in value. Since Saturday a good many cargos have been reported.

BREAD, Wednesday, April 16.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d. Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, April 21.—The total imports of foreign stock into London last week amounted to 15,768 head. In the corresponding week in 1872 we received 16,733; in 1871, 14,733; in 1870, 5,593; in 1869, 12,632; and in 1868, 5,194 head. In the cattle trade to-day there has been a more extensive show of beasts. Influenced by the large supplies offering and the warmer weather, trade has been unsettled, and a reduction has been necessary in order to conclude sales. On the foreign trade of the market there have been about 370 Gothenburgs, 84 Dutch, 111 Spanish, and 22 Danish. The supply being in excess of the demand, prices having given way quite 2d. per 8lbs. A reduction is noticeable in the value of English breeds, the number of which is larger and the quality mostly good. Best Scots and crosses, 5s. 10d.; and occasionally 6s. per 8lb. is paid. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,800; from Lincolnshire, 70; from other parts of England, about 200; from Scotland and Ireland, about 100. A large supply of sheep has been in the pens, owing to liberal foreign receipts. The trade throughout has been dull, at 2d. per 8lbs. less money. The best Downs and half-breds have sold at 6s. to 6s. 2d. per 8lbs. Lambs have been disposed of at from 8s. to 9s. per 8lbs. Calves have been without change. Pigs have sold at late rates. At Deptford there have been 303 beasts from Geestmunde and Hamburg.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	4	to 4	10	Pr. coarse wooled	5	10	6	0
Second quality	5	0	5	2	Prime Southdown	6	0	6	2
Prime large oxen	5	8	5	10	Lge. coarse calves	5	6	5	10
Prime Scots	5	10	6	0	Prime small	6	4	6	6
Coarse inf. sheep	5	0	5	4	Large hogs	3	10	4	0
Second quality	5	6	5	8	Neat sm. porkers	4	8	5	0

Lamb, 8s. 0d. to 9s. 0d.

METROPOLITAN MEAT MARKET, Monday, April 21.—A fair supply of meat has been on sale. The trade has been somewhat better, at a slight advance on former terms.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	8	to 4	4	Inferior Mutton	4	0	to 5	0
Middling do.	4	8	5	0	Middling do.	5	0	5	6
Prime large do.	5	0	5	6	Prime do.	5	8	6	2
Prime small do.	5	2	5	8	Large pork	4	0	4	4
Veal	4	8	5	6	Small do.	4	8	5	4
					Lamb	7	4	8	8

PROVISIONS, Monday, April 21.—The arrivals last week from Ireland were 42 firkins butter, and 6,062 bales bacon; and from foreign ports 28,203 packages butter, and 1,366 bales bacon. The supplies of foreign butter are still insufficient to meet the demand, and for Normandy rather higher prices have been obtained, but increased supplies and lower rates. The Bacon market has ruled firm, and a further advance of 2s. to 4s. per cwt. was realised; best Waterford sizeable charged 84s. free on board for order. Lard a slow sale, offer at 2s. decline.

COVENT GARDEN MARKET, Friday, April 18.—A moderate amount of business is all we can report, and the supply is rather limited, in consequence of the holidays. Hothouse fruit is sufficient for the trade, consisting of pines, strawberries, old and new grapes, peaches. Continental goods well supplied.

HOPS.—BOROUGH, Monday, April 21.—There is no material alteration to remark in our market, which continues firm, with a small consumptive demand. The choicest descriptions of hops are getting very scarce, and for any quantities full values have to be paid. Weald and Sussex are in small request. Olds for the present are neglected. Continental markets are firm, with very short supplies of fine samples. Mid and East Kent, 5*l.* 0s., 5*l.* 5s. to 6*l.* 6s.; Wea'd of Kent, 5*l.* 0s., 5*l.* 5s. to 6*l.* 0s.; Sussex, 5*l.* 0s., 5*l.* 5s., to 5*l.* 15s.; Farnham and country, 5*l.* 12s. to 7*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 21.—Good English potatoes are scarce, and well support their value; but other kinds, more particularly foreign, are in excess of the demand, which continues dull, at drooping prices. Kent Regents, 200s. to 260s. per ton; Essex Regents, 180s. to 220s.; ditto Rocks, 100s. to 135s. per ton.

SEED, Monday, April 21.—There was a moderate supply of English cloverseed. Medium and fair qualities commanded the full prices of last week. French samples were rather dearer. White qualities, English as well as foreign, realised former terms. Trefoil was purchased slowly, but without any quotable change in price. Grasses were fully as dear, with a good sale generally. English canaryseed realised nearly as much money; but foreign samples were cheaper. Foreign tares sold to a fair extent, at previous currencies. Large Dutch hempseed brought fully as much money. White and brown mustardseeds were unaltered in value, with a limited trade for both sorts.

WOOL, Monday, April 21.—Pending the commencement of the public sales, business in the wool market has been on a very moderate scale. Both colonial and English sorts have been quietly dealt in at about late rates.

TALLOW, Monday, April 21.—P.Y.C. is in slow request at 44s. per cwt. for new on the spot, and 43s. for old. Rough fat 2s. 1d. per 8lbs.

OIL, Monday, April 21.—Linseed oil has been firm in value and demand. Rape has been steady, and higher in value. Other oils have commanded more attention.

COAL, Monday, April 21.—Market very firm, last week's prices maintained. Hettons, 30s.; Hettons Lyons, 28s. 6d.; Haswell, 30s.; Lambtons, 29s. 6d. Ships fresh arrived, 30; ships left from last day, 3; ships at sea, 10.

Advertisements.

A LADY wishes to place her DAUGHTER in a good School as MUSIC TEACHER, and to assist in any other way if required.—Address F. F., Post Office, Wendover.

TO DRAPERS' ASSISTANTS.—WANTED, a JUNIOR ASSISTANT of good manners and address. Application, stating Age, Salary, and full particulars, to be made to W. Rowntree and Son, Scarborough. Unexceptionable references to character required.

LOWER NORWOOD.—Large DWELLING-HOUSE, with a considerable Piece of Ground attached, suitable for a public or private scholastic or other establishment, asylum, or institution, TO BE LET, or the Lease of ninety-nine years from 1864 to be SOLD. For terms, apply to Messrs. Sole, Turner, and Turner, 68, Aldermanbury, London, E.C.

BAPTIST ANNIVERSARIES, 1873.

Thursday Morning, April 24th.

BRITISH AND IRISH HOME MISSION.

Introductory Prayer Meeting.

At the Mission House, Castle-street, Holborn. The Rev. Dr Brock will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 24th.

BAPTIST BUILDING FUND.

Annual Meeting in Mission House, Castle-street, Holborn. Papers on Chapel Building will be read, and Addresses delivered by the Revs. J. Dunlop, J. A. Spurgeon, and others. The Chair will be taken by J. P. Bacon, Esq., at Seven o'clock. Tea and Coffee will be provided at Six o'clock.

Friday Evening, April 25th.

BAPTIST MISSIONARY SOCIETY.

Welsh Annual Meeting. Chairman—J. H. Puleston, Esq. Speakers—Revs. Dr. Thomas, of Pontypool; B. Millard, of Jamaica; O. Davies, Llangollen; and C. Griffiths, of Merthyr Tydvil. Chair to be taken at Seven o'clock.

Lord's Day, April 27th.

Annual Missionary Sermons and Juvenile Services.

In the Chapels of the Metropolis. For particulars see *Missionary Herald* for April.

Monday Morning, April 28th.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

Annual Session at the Mission House, Castle-street, Holborn. Chairman—E. B. Underhill, Esq., LL.D.

Introductory Devotional Service.

To commence at Eleven o'clock. Chairman's Inaugural Address, Report of Committee, Report of Revision Committee on Constitution.

Soiree at Cannon-street Hotel in the Evening.

Addresses by the Revs. Dr. Landels, T. Harwood Pattison, A. A. Rees, M.A., and T. Vincent Tymms. Tea and Coffee at Six p.m. Tickets, 2s. each.

Monday Evening, April 28th.

BIBLE TRANSLATION SOCIETY.

Annual Meeting in Kingsgate-street Chapel, Holborn. Chairman—G. T. Kemp, Esq., of Rochdale. Speakers—The Revs. W. R. Stevenson, M.A., of Nottingham; Thos. Martin, of Serampore; Jas. Culross, D.D., of London; and F. D. Waldock, of Ceylon. Chair to be taken at Half-past Six o'clock.

Tuesday Morning, April 29th.

BAPTIST MISSIONARY SOCIETY.

Annual Members' Meeting at the Mission House, Castle-street, Holborn. Chair to be taken by Wm. Stead, Esq., of Southport, at Half-past Ten o'clock.

Afternoon, April 29th.

BRITISH and IRISH HOME MISSION.

Annual Members' Meeting at Bloomsbury Chapel. Chair to be taken at Three o'clock.

Evening, April 29th.

BRITISH and IRISH HOME MISSION.

Annual Public Meeting at Bloomsbury Chapel. Chairman—Sir S. Morton Peto, Bart. Speakers—The Revs. W. S. Eccles, Missionary in Ireland; R. Glover, of Bristol; Ernest Noel, Esq., and others. Chair to be taken at Half-past Six o'clock.

Wednesday Morning, April 30th.

A MISSIONARY BREAKFAST

In the Library of the Mission House, Castle-street, Holborn, on behalf of the Zenana Mission in India. Chairman—Sir S. Morton Peto, Bart. Speakers—The Revs. Geo. Pearce, A. McKenna, Thos. Evans, and T. Martin, Missionaries from India. Breakfast at Nine o'clock. Admission only by Ticket, Half-a-Crown each. To be had at the Mission House, or of Mrs. Angus and Mrs. Frank Smith, or Members of the Committee.

BAPTIST MISSIONARY SOCIETY.

Annual Morning Sermon at Bloomsbury Chapel. Preacher—The Rev. Charles Vince, of Birmingham. Service to commence at Twelve o'clock.

Annual Evening Sermon at Westbourne-grove Chapel. Preacher—The Rev. Charles H. Spurgeon, of the Metropolitan Tabernacle. Service to commence at Seven o'clock.

Wednesday Evening, April 30th.

BAPTIST TRACT SOCIETY.

Annual Meeting in the Lower Room at Exeter Hall, Strand. Chairman—Rev. J. A. Spurgeon. Speakers—Revs. T. W. Henderson, F. H. White, J. Teal, C. Kirtland, J. Cox, and J. Hubert, Chair to be taken at Six o'clock.

Thursday Morning, May 1st.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

Annual Session at Walworth-road Chapel. Chairman—E. B. Underhill, Esq., LL.D. Introductory Devotional Service by the Rev. J. Clifford, LL.B. Papers on various subjects. Chair to be taken at Half-past Ten o'clock.

Delegates will Dine at Metropolitan Tabernacle by invitation of London Baptist Association.

Thursday Evening, May 1st.

BAPTIST MISSIONARY SOCIETY.

Annual Public Meeting at Exeter Hall. Chairman—Hugh M. Matheson, Esq., of London. Speakers—The Revs. Chas. Williams, of Accrington; Thomas Evans, of Allahabad; J. E. Henderson, of Jamaica; and Thos. H. Handford, of Bloomsbury Chapel, London. The Chair will be taken at Six o'clock.

Friday Evening, May 2nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.

Annual Public Meeting in Bloomsbury Chapel. Chairman—James Harvey, Esq., of London. Speakers—Rev. Dr. M'Auslane, of London; Rev. B. Millard, of Jamaica; H. M. Bompas, Esq., and T. D. Waddy, barristers-at-law. Chair to be taken at Seven o'clock.

LONDON CONGREGATIONAL UNION.

Chairman—The Rev. J. C. HARRISON.

An INAUGURAL DEVOTIONAL MEETING of the London Congregational Union will be held in FINSBURY CHAPEL, on Tuesday, 29th inst., at 6.30 p.m.

The Rev. J. C. Harrison, Chairman for the year, will deliver an Address, after which the Lord's Supper will be administered.

The attendance of the Pastors and Deacons is specially invited, but as the membership of the Union is not yet formally constituted, the Meeting will be open to all Church Members, and it is hoped that large numbers will take part in this united observance of the Lord's Supper.

Tickets for the Communion Service will be sent to Pastors for distribution to Church Members next Sunday, but should there not be a sufficient number to meet all applications, they may be had at the doors on the evening of the meeting.

N.B.—The proposed Afternoon Business Meeting is postponed for the present.

JOHN NUNN, Convener.

GENERAL BODY OF PROTESTANT DISSENTING MINISTERS OF THE THREE DENOMINATIONS IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER.

RESOLVED, that this body, observing that Mr. Miall has given notice in the House of Commons that he will submit a resolution affirming the inconsistency of Established Churches with the principles of religious freedom and equality, and the desirableness of relieving Parliament from the duties imposed on it by the existing connection between Church and State by effecting the severance of such connection, take the present opportunity of declaring their entire and hearty accordance with the purpose of the Resolution, and their hope that the House of Commons may give earnest and favourable consideration to the policy it recommends.

THE TWO HUNDREDTH MAY-DAY LECTURE.

STEPNEY MEETING HOUSE.

The TWO HUNDREDTH MAY-DAY LECTURE to the YOUNG at Stepney, will be delivered (D.V) by the Rev. JOHN KENNEDY, D.D, on Thursday Evening, May 1st, 1873. Service to begin at a quarter past Seven.

On the Sunday evening following, May 4th, the Rev. Dr. Stoughton, of Kensington, will preach to the Young in Stepney Meeting House, in connection with the Two Hundredth Anniversary of the May-Day Lecture. Service to begin at 6.30 p.m.

CANCER HOSPITAL, Brompton, and 167, Piccadilly, London. Offices, 167, Piccadilly (opposite Bond-street).

The following FORM of LEGACY is respectfully recommended:—

"I give and bequeath unto the Treasurer for the time being of the Cancer Hospital, situate in the Fulham-road, Brompton, Middlesex, and at 167, Piccadilly, the sum of £—— (free of legacy duty), to be paid out of my personal estate, not charged on land, to be applied towards carrying on the charitable designs of the said Institution."

PETITION! PETITION!! PETITION!!!—Friends of Women's Suffrage are earnestly exhorted to aid the cause of collecting signatures for the petitions to be presented to Parliament in favour of Mr. Jacob Bright's Bill. Written petitions ready for signature, and printed forms for the collection of additional signatures, will be supplied on application to Miss BECKER, 28, Jackson's-row, Albert-square, Manchester.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

The 123rd HALF-YEARLY MEETING of the Governors of this Institution will be held on Tuesday, April 29, 1873, at the LONDON MISSION HOUSE, BLOMFIELD-STREET, FINSBURY (kindly lent for the occasion).

The Chair to be taken at Two p.m. precisely by SAMUEL MORLEY, Esq., M.P.

Seven boys to be elected.

MILL HILL SCHOOL, MIDDLESEX,

Head Master—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

Vice-Master—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

Assistant Masters—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

Lady Resident—Miss COOKE.

The SUMMER TERM commences Thursday, the 24th April, 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

TETTENHALL COLLEGE, STAFFORDSHIRE.

Head Master.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

Second Master.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

Assistant Masters.

MARTIN F. SHORT, Esq., B.A., and Prizeman of Corp. Christi College, Cambridge, Classics and English Language.

JOSEPH K. BARNES, Esq., English and Chemistry.

HENRY TAYLOR, Esq., English.

HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.

ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.

Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

FRENCH PROTESTANT SCHOOL FOR YOUNG LADIES.—MONTMORENCY HOUSE, Harley-road, St. John's Wood.

Principals—Mademoiselle AUGER (Parisienne Diplomée) and Miss OWEN, assisted by English, French, and German Resident Governesses, and first-class Visiting Masters.

Referees—Rev. Johnson Barker, B.A., LL.B.; Rev. R. Drummond, D.D.; Rev. Newman Hall, LL.B.; Rev. William Marshall, M.A.; Rev. David Thomas, D.D., Editor of the "Homilist"; and Parents of Pupils.

EASTER TERM will commence April 28th.

HYDROPATHY!—JACKSON HOUSE, MATLOCK BANK, DERBYSHIRE.

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 23s. to 30s. per week.
Prospectuses on application.

EDUCATION.—DR. MARTIN REED, of HURST COURT, ORE, HASTINGS, Boards and Educates the Sons of Gentlemen.

Terms—Fifty to One Hundred Guineas.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP STORTFORD, HERTS.

TWO SCHOLARSHIPS will be offered for competition to Boarders entering the School after Easter next—(1) value £18, for boys between fourteen and sixteen years of age; (2) value £12, for boys under fourteen years of age.—For particulars, apply to the Head Master, Rev. R. Alliott, B.A., East of England Nonconformist School Company (Limited).

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

SUMMER TERM will begin Thursday, May 1st.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

SCHOOL will REOPEN on Monday, April 28th.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

ALASKA DIAMONDS, a newly-discovered transparent Carbonised Quartz, equal in brilliancy to the real diamond, mounted on the Oroide Gold, will wear a lifetime. Cluster Rings, 7s. 6d. and 10s. 6d.; Earring, 7s. 6d. and 10s. 6d.; Brooch, 7s. 6d. and 10s. 6d.; Lockets, 7s. 6d. and 10s. 6d.; Sleeve Links, 7s. 6d.; Shirt Studs, 6s.; Scarf Pins, 3s. 6d. and 5s. 6d.; Single-stone Rings, 5s. 6d. Size of finger obtained by cutting hole in card. Crosses, 5s. 6d. and 7s. 6d. Price List free.—W. HOLT, 35, All Saints-road, Westbourne Park, London, W.

HARMONIUMS, by Gilbert L. Bauer. Improved English Manufacture, suitable for Church and Chapel Services,

Concert Rooms, Private Families, &c, &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. Roberts, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. Harvey, Frome.

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12 Dessert Spoons	1 2 0	1 7 0	1 10 0
12 Tea Spoons	0 14 0	0 19 0	1 1 0
6 Egg Spoons, gilt bowls	0 9 0	0 12 0	0 13 6
2 Sauce Ladles	0 6 0	0 8 0	0 9 0
1 Gravy Spoon	0 6 0	0 8 0	0 9 0
2 Salt Spoons, gilt bowls	0 3 0	0 4 0	0 4 6
1 Mustard Spoon, gilt bowl	0 1 6	0 2 0	0 2 3
1 Pair of Sugar Tongs	0 2 6	0 3 6	0 4 0
1 Pair of Fish Carvers	0 19 3	1 2 6	1 3 6
1 Butter Knife	0 2 9	0 3 6	0 3 9
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WEDNESDAY, MAY 14TH.—A prayer-meeting, having special reference to the discussion on "The revival of spiritual life in the churches," will be held in the Lecture-hall of the Sunday-school Union at Nine a.m. The Rev. S. Hebditch will preside.

FRIDAY, MAY 16TH.—A Public Meeting will be held in Finsbury Chapel. Chair to be taken at 6.30 p.m., by James Spicer, Esq., J.P. Addresses will be delivered by the Rev. Dr. Halley on "The faith of the young endangered by Ritualism"; by the Rev, H. W. Parkinson on "The limits of Catholic reaction"; and by the Rev. W. Braden on "The pretensions of Ultramontanism."

The Secretary will be glad to receive communications from members of the Union who wish to take part in any of the discussions by the reading of short papers.

ALEXANDER HANNAY, Secretary.
18, South-street, Finsbury, April 15, 1873.

MARAVILLA COCOA.—The Cocoa (or Cacao) of Maravilla is the true theobroma of Linnæus.—TAYLOR, BROTHERS, the largest manufacturers of cocoa in Europe, having the exclusive supply of this unrivalled cocoa, invite comparison of it with any other cocoa for purity, fine aroma, sanative, nutritive, and sustaining power, easiness of digestion, and especially high delicious flavour. One trial will establish it as a favourite beverage for breakfast, luncheon, and a soothing refreshment after a late evening.

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